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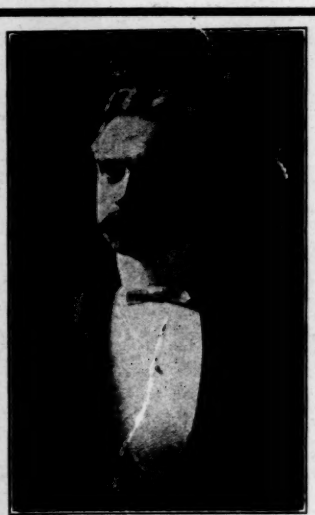

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THE ECCLESIASTICAL REVIEW

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THE HIGHER CULTURE OF EARLY MAN.

WHAT light do the historical sciences, apart from the inspired writings, shed upon the mentality, morality, and religion of early man? Perhaps the very question savors of academic remoteness from our active and actual American mission life. The answer nevertheless has more than an academic interest. In the first place it concerns our professional studies. The origin of mind, as of morality and religion, the fact and contents of primitive revelation, the interpretation of the early chapters of Genesis, and kindred problems, loom large in modern religious thought. To discuss such problems is of course philosophy's and theology's task; at least philosophy and theology must say the last word. The science of "prehistory", however, can and does yield very valuable or even indispensable data toward their final solution. In addition, there can be no doubt of the waxing popular interest in our prehistoric ancestors, if the press—even to Sunday supplements—and the platform are trustworthy indices of popular interest. This commendable interest would not concern us as priests, were not many of the theories and deductions that are filtering down among the reading public, strongly impregnated with a spirit anything but sympathetic with historic Catholic faith.

The purpose of the present article is to sum up some important material, brought to light or collated chiefly within the last decade and a half, which seems destined to force the reconsideration of many problems concerning prehistoric hu-

manity that the confident nineteenth century had ticketed as settled. By early man is not meant the first man, but the earliest men of whom it is possible to obtain reliable information. Nor is there question of determining the ultimate origin of mind, morality, or religion: our task is a more modest one, namely, to endeavor to reconstruct man's mental, moral, and religious culture at the earliest period, paleolithic or pre-paleolithic, to which our evidence carries us.

The early history of the great civilizations of antiquity brings us back, in the valley of the Nile at least, to about the fifth millenium B. C. But this is not far enough for our purpose. It is becoming clearer and clearer that the beginnings of our race date back many more millenia; how many, no one knows. It is significant however that a Catholic priest, one of the foremost living specialists, Dr. Hugo Obermaier, has in a recent work calculated one hundred thousand years as the minimum span for man's residence in Europe![1] This may turn out to be too high an estimate; but there is a growing conviction in Catholic no less than in non-Catholic circles that man has been on earth a far longer time than we have been accustomed to think. The historic civilizations therefore even at their dawn are quite too recent.

Until 1908 there was no direct conclusive evidence that man of the Old Stone age had religious concepts. The discovery of the Chapelle-aux-Saints skeleton in that year by the Abbés J. and A. Bouyssonie and L. Barton showed pretty clear indications of burial rites and hence of a belief in a something beyond the grave among our early ancestors of the Neanderthal race.[2] That is as much as we can expect the remains of primitive man to certify to, as far at least as any higher religious concepts are concerned. Even this meagre evidence is wanting for the pre-Neanderthal race(s), whose skeletal remains have recently been unearthed: the Mauer jawbone in 1907 near Heidelberg by Professor Shoetensack and the Piltdown skull in 1908-12 at Piltdown-Common, Fletching, Sus-

[1] Hugo Obermaier, *Der Mensch aller Zeiten*, Berlin, 1911, I, pp. 325-338.

[2] The Abbés H. Breuil, A. and J. Bouyssonie, *L'Homme préhistorique*, in *Dict. Apol. de la Foi Cath.*, Fasc. VIII, Paris, 1912. G. G. MacCurdy, "Recent Discoveries Bearing on the Antiquity of Man in Europe," in Report of Smithsonian Institution for 1909, pp. 573-576.

sex, England, by Mr. Dawson.[3] Archeology however, while a stuttering witness regarding early man's moral and religious culture, speaks more intelligibly of his mentality. In fact it shows paleolithic man to have been anything but dull-witted. His ingenious and skilfully worked artifacts prove him to have been, within a limited field, a deft and inventive craftsman, while the evidence of his aptness as a hunter and of his ability to withstand great changes of climate in the glacial age point to an intelligent mastery of his environment.[4]

Neither the records of dawning civilization nor the relics of primitive man dug out of the earth throw much light on our question. Can we hope for more from ethnology? We can, provided we accept the principle—it is more than an assumption—that the uncivilized peoples of to-day are comparatively unaltered survivals from prehistoric times. They too, like us, it is true, have a long and somewhat checkered past behind them; many changes have come with time; some tribes and whole peoples have no doubt retrogressed. But taking the contemporary uncivilized portions of our race *en masse*, it is generally recognized that in their material culture, in their manner of living, in their industrial and fine arts, even in many of their religious concepts, there is a close resemblance amounting almost to identity between them and early man as his remains show him to us.[5]

Neither progress nor retrogression but comparative permanence seems to be the prevailing law of life among those who have not yet been caught in the onward current of civilization. If therefore uncivilized man has survived, little changed in material culture, in his ways of life, in his arts and crafts, in some at least of his religious ideas and practices, from prehistoric times, is there not good reason to believe that in moral and higher religious culture as well the same law of

[3] MacCurdy, ibid., pp. 569-573. Charles Dawson and Dr. A. Smith Woodward on the Piltdown remains in *Quarterly Jour. of the Geological Society*, London, vol. LXIX, part I, Mar., 1913, pp. 117-150.

[4] Breuil, l. c. Obermaier, l. c., pp. 413-418. Joseph Déchellette, *Manuel d'Archéologie*, I, Paris, 1908. J. Guibert, *Les Origines*, Paris, 1910, pp. 413-419.

[5] Obermaier, l. c., pp. 253-258, 413-430. E. B. Tylor, *Anthropology*, New York, 1896, Chs. VIII-XII, XVI; idem, "On the Tasmanians as Representatives of Palaeolithic Man," in *Jour. of the Anthropol. Inst.*, April 11, 1893, pp. 141-152. R. Pettazzoni, *La Religione Primitiva in Sardegna*, Piacenza, 1912, pp. 209 ff.

permanence, of conservatism has held sway? Of course such identity must not be pushed to extremes, as has frequently been the case, so as to include every least detail. The modern uncivilized man is not an absolutely unaltered, but a *relatively*, comparatively unaltered survival, giving us a *fairly* faithful portrait of early man, just as many a little country village in the United States represents to us (or at least represented before the advent of the automobile and the moving-picture film) fairly well the life of our grandfathers, or as many a village of Southern Europe has preserved comparatively unaltered not only the architecture and the costumes but the spirit as well of the sixteenth or even the fourteenth century.

The suspicion with which many Catholic writers have regarded this ethnological principle can perhaps be traced to the misapplications and exaggerations of which it has been the victim. Attention has more often been focussed upon the unworthy features of savage life, upon the stupidities, the moral blots, the crass superstitions.[6] Why? Because, although theoretically the evolutionist school has always recognized that evolution is not synonymous with unbroken progress, that evolution is from the simple to the complex, not necessarily from the debased to the lofty, practically it has only too frequently assumed that earlier culture must have been debased, animal-like; and so an almost unconscious selective process has prevailed, thanks to which the least lovely features of savage life have been dug out, smelted and fused into a whole and the product exhibited as prehistoric man.

In the second place, savages have been taken too much *en bloc*. Not enough attention, at least outside of the Australian area, has been paid to the important differences in grade or degree of culture. Customs and beliefs have too often been gathered indiscriminately from peoples of any and all planes of culture or lack of culture, and the resulting generalization has been given out as common to all savagery, and consequently to all prehistoric humanity. It is surprising that so much loose discussion has passed muster in such an all-important matter—all-important, for if the principle that the modern uncivilized man represents early man is valid, as there is good reason to suppose, it follows that, not the

[6] Andrew Lang, *The Making of Religion*, 2nd edit., London, 1900, p. 256.

uncivilized world in general, but the *lowest* cultural strata in that world, are the representatives of *earlier* man; while the *higher* savages or barbarians of to-day would represent man of a *later* epoch nearer to our own. Hence the necessity, if we seek light upon our earlier ancestors, of confining our quest to the very lowest savages. It is one of the most hopeful signs of the times that attention is being concentrated more and more on the two questions: Who are the lowest savages? and, What is their mental, moral, and religious status?

Who are the most backward in culture among existing savages? Before attempting to give an answer to this question, a preliminary problem needs to be considered.

It is well known that similar or identical cultural elements (e. g. the bow and arrow, tattooing, circumcision) are found in many widely separated regions among peoples only distantly related.[7] Two theories to account for these similarities dispute the field.

The older convergence theory, formulated by Dr. Bastian and adhered to by the majority of ethnologists, holds that such resemblances and identities are, normally at least, due not to borrowing nor to migration, but to the identical structure of the human mind the world over reacting to similar needs and environment. Such similarities as exist do not normally imply genetic dependence.

The more recent theory, first proposed in 1905 by Drs. Fritz Graebner and Bernard Ankermann of Berlin, though suggested in part some years earlier by Ratzel and Frobenius, differs from the older in two chief respects. First, it maintains that, in a far greater number of cases than the convergence theory recognizes, the existing resemblances are the result of the migration either of peoples or of cultures alone. Secondly, cultural elements have spread not so much singly as in groups or cycles; such cycles—whence the name "Kulturkreis" theory—have arisen in more or less isolated areas and spread from their birthplace over great territories, some probably even circling the habitable globe.[8]

[7] R. Andree, *Ethnographische Parellelen und Vergleiche*, Stuttgart, 1878; ditto, *Neue Folge*, Leipzig, 1889. E. B. Tylor, l. c., passim. K. Weule, *Die Kultur der Kulturlosen*, Stuttgart, 1910, pp. 11-30.

[8] Bibliography in *Anthropos*, VI, 1911, pp. 1010-1036. Father W. Schmidt

Many single, vague resemblances, Dr. Graebner and his school admit, can be readily accounted for by the theory of convergence; but others, they maintain, cannot. It is, they say, quite within the range of probability that *a* bow and arrow should have been invented independently in various parts of the world, but if we find a quite *peculiar* form of bow with an equally *distinctive* kind of arrow among even widely separated tribes the coincidence is more arresting. If in addition we find, as Dr. Graebner maintains, such identity in detail in *one* cultural element, quite consistently accompanied by detailed identities in *other* cultural elements (such as the cross-handled paddle, tobacco or hemp smoking, communal and pile dwelling, etc.),[9] we are not only permitted but obliged to suspect genetic relationship. Because, while single, vague resemblances may be accounted for as due to the identical structure of the human mind, the occurrence over wide areas and in different parts of the world of whole groups or cycles of cultural elements, identical even to details and often bizarre details, establishes a complex coincidence that can be adequately explained only on the supposition of migration of people or of culture alone.

According therefore to the new school, there has been a succession of cultural waves, which have swept over great areas of the earth, leaping from continent to continent, from hemisphere to hemisphere. The complexities of modern uncivilized culture are the result of the diverse overlappings, overlayings, and fusions of these different waves. By a most painstaking, minute, and critical examination of every phase, industrial, social, political, philological, esthetic, moral, mythological, and religious, of savage life, no less than of the physiological data, it is hoped eventually to disengage these various cycles or strata (just as the geologist has done for the earth's crust), to establish their order in time and finally to determine the make-up of the most primitive and archaic.

gives a summary of the whole method, based on Dr. Graebner's *Methode der Ethnologie*, Heidelberg, 1911, in an article, "L'Étude de l'Ethnologie" in the *Compte-rendu* of the *Semaine d'Ethnologie Religieuse*, first session, Paris, 1913, pp. 35-56.

[9] F. Graebner, "Die Melanesische Bogenkultur und ihre Verwandten," in *Anthropos*, IV, 1909, pp. 726-780, 998-1033. Popular account of the component elements and geographical distribution of the various cycles in W. Foy's *Führer durch das Rautenstrauch-Joest-Museum der Stadt Cöln*, Cöln, 1910.

About seven such cycles have, with fair probability, been made out in Oceanica, and the evidence as it stands seems to point to the Oceanic Negritos and the now extinct Tasmanians as the nearest modern representatives of the earliest stratum in this area,—Australian, Melanesian, and Papuan culture being later. While the new school has apparently made out a fairly good case for its theory in Oceanica, it has thus far met with less success in the African and especially the American fields.[10] The problems raised are however so enormously complex and our knowledge of many areas so fragmentary that many decades may pass before a decisive conclusion can be reached. Consequently I have hesitated as yet to use the culture-cycle school's conclusions, except with some reserve for Oceanica, as a stable enough basis for determining who are the lowest existing savages. I shall use a rougher and less delicate scale, valid as far as it goes and far as it goes agreeing with the conclusions of the newer theory. Two questions confront us: Who are the lowest in culture of savages? What are their mental, moral and religious conditions?

The savage world is of course far from being homogeneous. Tribe differs from tribe and people from people in culture, as star from star in glory. There is, for instance, as wide a gulf between the Mangbattus and Niam-Niams of the upper Congo region and the nomadic Bushmen of South Africa, as there is between our modern American civilization and the pre-Columbian archaic civilization of Yucatan or Mexico.

The bulk of uncivilized peoples possess a fairly complex and advanced culture. They are herders or gardeners or both. They often show marked skill at gardening and arboriculture; for instance, the natives of Mota, a small island of Melanesia, cultivate no less than eighty varieties of yams and sixty of breadfruit trees; many Melanesians are familiar with grafting, terracing, and irrigation; some of the wild tribes

[10] Roland B. Dixon, "Independence of the Culture of the American Indian," in *Science*, vol. XXXV, 1912, pp. 45-55. Robert H. Lowie, "On the Principle of Convergence in Ethnology," in *Journal of American Folk-Lore*, vol. XXV, Jan.-Mar., 1912, pp. 24-42; Erland Nordenskjöld, "Une Contribution à la Connaissance de l'Anthropo-géographie de l'Amérique," in *Jour. Soc. Américanistes*, Paris, N. S. T., IX, 1912, pp. 19-25; Fritz Krause, "Amerika und Bogenkultur," in *Mitt. Anthrop. Gesellsch.*, Wien, Bd. XLII, 1911-12, pp. [111-115].

of the Philippines are experts in the last two arts.[11] Apart from the more or less nomadic pastoral peoples, almost all savages live in villages, often containing thousands of inhabitants. Their huts are usually quite substantially built and are at times of elaborate construction. Pottery, weaving, and often metal-work are established industries, while the beginnings of a true currency system are normally to be found. Accumulated wealth leads to the growth of what might almost be called a leisured class. There is finally a fairly well organized political and judicial system. It is in this condition that the great majority of savages are, from Senegal to New Guinea in the Eastern Hemisphere and from Alaska to Patagonia in the Western.[12]

Isolated however more or less from the more advanced majority by their insular or jungle life are a minority of extremely simple and backward culture. They are at the lowest rung of the ladder. They have either the most rudimentary and crude agriculture or as in the majority of cases no agriculture at all. They as a rule neither assist Nature in providing their daily food nor store up against the days of want. They gather and hunt what Nature spontaneously provides. Their food consists of wild animals large and small, of birds, and fish, of eggs, frogs, lizards, insects, grubs, honey, of roots, seeds, nuts, wild yams, and fruits—a varied if not elegant menu. Their villages where found are very small; as a rule they live a purely nomadic life, wandering about in small family groups, their usual shelter from the elements being the cave or overhanging rock or the flimsy lean-to of branches or bark. The men usually go nearly nude and not infrequently entirely so.

They neither work metals nor weave; their pottery, where it exists, is most crude. Some do not even manufacture paleolithic implements, and probably never did; they are in an eolithic stage, using chiefly bamboo, bone, and shell. One group, the Andamanese, did not when first discovered know

[11] R. H. Codrington, *The Melanesians*, Oxford, 1891, pp. 303-304. Dean C. Worcester, *Nat. Geographic Mag.*, Sept., 1912, pp. 899-907.

[12] Wm. I. Thomas, *Source Book for Social Origins*, Chicago, 1909. F. Ratzel, *History of Mankind*, 3 vols. (tr. Butler), London, 1898.

even how to make fire. Some Australians use their own blood at times as an adhesive!

They have neither writing nor counting systems, many of them not even the notched or pictographic message-stick. They have as a rule no words in their languages for numbers above two or three. They have no currency, not even shell or other such "money". Trading is rather of the nature of an exchange of presents; there are no weights nor measures. Personal objects like weapons or nets are the property of the individual; but except where clearings are made for temporary gardens there is no private ownership of the land: this belongs to the tribe as such. The headmen have a very limited authority and their office is not hereditary. They get their position as a public acknowledgment of valor, of skill in the chase, of generosity and hospitality and justice. There are no castes, no aristocracy. There are no constituted courts nor tribunals; where crimes like murder, theft, or adultery, have been committed, the law is administered usually by the aggrieved individual backed by tribal approval, while trespass or injury inflicted by an outsider is generally punished by the tribe acting in unison, after a consultation of the headman and older members.

The foregoing description would apply fairly well to some of the very low savages of Central Brazil and Tierra del Fuego, but our information regarding the former is too fragmentary and regarding the latter too contradictory for the purpose of this article. Moreover the present state of the evidence points to the Eastern Hemisphere as the birthplace of our race and the part of the world most likely to contain the comparatively unaltered survivals of the earliest times.

We begin with Africa. The aborigines of the whole southern end of the continent were the Bushmen.[13] In the last century they were gradually driven back by successive waves of Hottentot, Bantu, and Dutch invaders into the Kalahari desert and the adjacent territory, where the broken survivors of a once widespread race are now gathered awaiting extinction. Their exact genetic relationship to the great Bantu and Sudanese families of Africa is not certain; but in culture they

[13] Geo. W. Stow, *Native Races of South Africa*, London, 1905.

are considerably below both of them, in this respect being equalled only by the Negrito.

The Negrito of the central forest belt of Africa is a true pygmy, being only about four feet six-to-eight inches in height. He is apparently a near relative of the Bushman, and, there is good reason to hold, of the Mincopis of the Andaman Islands in the Indian Ocean, the Semangs of the Malay Peninsula, the Negritos of the Philippines, and the Tapiros and other pygmies of the mountains of New Guinea.[14] There is a fair uniformity of physical type and of culture among almost all these diminutive woolly-haired peoples. The Negritos of Africa and the Philippines have considered themselves and, what is still more remarkable, have been considered by the adjacent tribes to be the original inhabitants of the land, pushed back to the jungle and mountain fastnesses by the later encroachments of the larger and more advanced races. The position moreover of the Negritos in the *interior* of Africa, the Philippines, the Malay Peninsula, and New Guinea, suggests strongly the same conclusion. The discovery in 1911 of a whole tribe of pure Negritos in the interior of New Guinea as well as a recent close study of the Mafulu, a Papuan tribe of British New Guinea, seem to add much weight to the long-surmised priority of the Negritos over the other peoples of Papuasia.[15] At any rate the Negrito groups are in culture generally less advanced than either the Bushmen or the Papuans. There is an increasing tendency, especially since the publication of Dr. Kollman's and Father W. Schmidt's interesting studies and the rise of the culture-cycle theory, to look upon the Negritos as even lower and earlier

[14] W. Schmidt, S.V.D., *Die Stellung der Pygmäenvolker in der Entwicklungsgeschichte des Menschen,* Stuttgart, 1910. Mgr. A. LeRoy, *Les Pygmées,* Tours, 1905ca. H. H. Johnston, *Pygmies of the Congo Forest,* Rpt. Smithson. Inst., 1902, pp. 479-491. E. H. Man, *On the Aboriginal Inhabitants of the Andaman Islands,* London, 1883. M. V. Portman, *A History of our Relations with the Andamanese,* 2 vols., Calcutta, 1899. W. W. Skeat and C. O. Blagden, *Pagan Races of the Malay Peninsula,* 2 vols., London, 1906. Wm. A. Reed, *Negritos of Zambales,* Manila, 1904. D. C. Worcester, l. c., pp. 833-850; ibid., Nov., 1913, pp. 1227-1229. A. B. Meyer, *Die Philippinen, II Negritos,* Dresden, 1893. Steen A. Bille, *Bericht über die Reise der Corvette Galathea,* Copenhagen, 1852, I, pp. 447-453. Jos. Montano, *Voyage aux Philippines,* Paris, 1886, pp. 61-72, 314-315. C. G. Rawling, *The Land of the New Guinea Pygmies,* Phila., 1913.

[15] Rawling, l. c. R. W. Williamson, *Mafulu Mountain People of British New Guinea,* London, 1912.

than the Australians and at least at the level of the now extinct Tasmanians.[16]

The last full-blooded Tasmanian died in 1877. All investigators are agreed that when first discovered, the aborigines of Tasmania were among the most backward peoples on earth.[17] The case for priority now stands between the Tasmanians and Negritos on the one hand and the Australians on the other.

Australia is still the battleground of the ethnologists. Of Western Australia little is known; of Central and Eastern Australia the available data are much fuller.[18] It has long been assumed from studies of the prevailing social institutions that the Central Australians represent the earlier culture, the Southeastern the later. The grounds of this position are, to say the least, very aprioristic, in a field where apriori conclusions have little value.[19] On the other hand several converging lines of evidence seem to point distinctly to the priority of the Southeastern tribes.

In the first place there is good ground for believing that a negroid population formerly occupied the whole area including New Guinea, Australia, and Tasmania.[20] The geographical position of the wavy-haired Australians wedged in between woolly-haired negroids to the North in New Guinea and to the South in Tasmania points to this conclusion. Moreover the position of the Tasmanian, appreciably lower in culture than the Australian, at the southern tip of the whole area is strikingly analogous to the position of similarly very low tribes at the southern end of South America, Africa, and India-Ceylon, and suggests the same explanation, namely the

[16] W. Schmidt, l. c. David MacRitchie, "Dwarfs and Pygmies," in *Hastings' Encyc. of Religion and Ethics*, vol. V, 1912. Williamson, l. c., pp. 297-306. Rawling, l. c., Chap. XIX, by H. S. Harrison.

[17] H. Ling Roth, *The Aborigines of Tasmania*, London, 1890. A. W. Howitt, *Native Tribes of South-East Australia*, London, 1904, pp. 8-9.

[18] Howitt, l. c. Baldwin Spencer and F. J. Gillen, *Native Tribes of Central Australia*, London, 1899; *Northern Tribes of Central Australia*, London, 1904. Mrs. K. Langloh Parker, *The Euahlayi Tribe*, London, 1905. W. E. Roth, *Ethnological Studies among the North-West-Central Queensland Aborigines*, Brisbane, 1897. John Mathew, *Eaglehawk and Crow*, London, 1899.

[19] Parker, l. c., Introd. by A. Lang, pp. XI-XXVII.

[20] Howitt, l. c., pp. 1-33. A. H. Keane, *Ethnology*, repr. 2nd edit., Cambridge, 1909, pp. 242-294. H. Ling Roth, l. c., ch. XIV, pp. 216-224.

later invasion of more advanced peoples from the north either driving them back or leaving them untouched.

There are many concrete indications of such a wave or waves fusing with the Negritos of New Guinea or driving them back to the mountains, and passing down Australia profoundly modifying the physical no less than the cultural status of the aborigines, weakening however in strength as it (or they) neared the Southeastern coast and leaving Tasmania untouched. Among these indications we may mention the following: the Southeastern Australians, especially of Victoria (the part nearest Tasmania), are more akin physically, industrially, and linguistically to the Tasmanians than the Central tribes are; there is evidence of more advanced industries and customs as we pass from Southeastern to Northern and Central Australia;[21] the profane usage of the tooth-knocking-out custom among the Central Aruntas as contrasted with the sacredness of the rite among some of the Southeastern natives seems to point to it as a rudimentary survival among the Central natives who would have outgrown it when they came under the new influences from the north; the possession of an "otiose" figure-head heaven-god by the Aruntas as contrasted with the active All-Father of the Southeastern tribes points the same way, for there are many analogous displacements and rudimentary survivals in other parts of the world.[22]

Let us sum up the foregoing paragraphs. It would be premature to hold as conclusively demonstrated the priority of the Negrito and Tasmanian over the Australian, or of the Southeastern Australian over the Central, yet the far greater weight of evidence seems to incline the balance heavily on that side. These rival groups are however almost certainly more primitive than any others, at least in the Eastern Hemisphere, and we may confidently refer to them as the most primitive peoples of whom we have sufficient data.[23]

[21] John Mathew, *Eaglehawk and Crow*, London, 1899, pp. 8-46; idem, *Two Representative Tribes of Queensland*, London, 1910, pp. 25-45. W. Schmidt, *L'Origine de l'Idée de Dieu*, Paris, 1910, pp. 140-142. W. J. Sollas, *The Relative Age of the Tribes with Patrilineal and Matrilineal Descent in the South-East of Australia*, in *Man*, Nov., 1913, no. 101, pp. 176-177.

[22] Lang, l. c., passim. F. B. Jevons, *Comparative Religion*, Cambridge, 1913, pp. 119-122.

[23] Compare A. H. Keane, *Man Past and Present*, Cambridge, 1900, pp. 156, 168.

To them we may add the Bushmen, the Veddahs of Ceylon, the Sakai of the Malay Peninsula, and the recently investigated Toalas of Celebes, all of whom, though somewhat more advanced in culture as a rule than the Negritos and Australians, are still extremely primitive in their ways.[24]

We now pass to the review of the mental, moral, and religious conditions among these lowest peoples. We should naturally expect to find their higher culture on the same low level with their material, economic, and political culture. The surprising thing is that we find quite the contrary. Mentally they compare favorably with the more advanced savages; morally they are emphatically better; religiously they are, taken all in all, on an appreciably higher plane. The following detailed description is necessarily a little blurred in outline like any other composite photograph, as there is neither time nor space for an exact account of each of the peoples included in the above list. I wish to call attention therefore to the intentionally frequent use of qualifying words and phrases like "usually", "generally", "as a rule", etc.

These least brethren of ours are of course uninitiated into the mysteries of the three R's. But book-learning is one thing, intelligence is another. They have little need for book-learning. They do need however to know the larger book that Nature spreads out before her children, and this knowledge they possess to an eminent degree. The editor of any outdoor magazine would envy them and their intimate knowledge of the ways of finned and furred and feathered folk. They know equally well what fruits and plants and roots are edible and what are noxious or poisonous. Their skill at tracking is marvellous. They are expert trappers and hunters, bringing down the wariest and most fleet-footed as well as the hugest and most dangerous prey, from the deer and the kangaroo to the elephant, the buffalo, and the rhinoceros. They enter into the chase with as much zest as a real-estate clerk off for a week's Fall shooting: this is one reason why, even where they are in contact with more advanced tribes,

[24] Stow, l. c. C. G. and Brenda Z. Seligmann, *The Veddas,* Cambridge, 1911. Skeat and Blagden, l. c. P. and F. Sarasin, *Materialien zur Naturgesch. der Insel Celebes,* Bd. V, Teil II, pp. 125-126. Wiesbaden, 1906. P. Sarasin, "Ueber religiöse Vorstellungen bei niedrigsten Menschenformen," in *Verh. d. II Intern. Kong. f. Allgem. Religionsgeschichte,* Basel, 1905, pp. 124-140.

they show little inclination toward agriculture; they, like us, think it is more fun to hunt than to dig.

All who know these lowest peoples well, testify to their intelligence, keenness, and judgment in their own arts of life.[25] That in addition their mental faculties are not essentially inferior to the white man's, but rather latent, stunted, undeveloped, is shown clearly by the well-known fact that their children when put at mission or government schools young enough hold their own quite well with the white children, at least up to the age of ten or twelve years.[26]

On their moral side these lowest peoples are decidedly better than their more advanced brethren in the savage world. First of all, in the important sphere of family ethics. As a rule marriage is monogamous, strictly so among the Veddahs, Toalas, practically all the Negrito groups, many Bushmen and Australian tribes, and not improbably was so among many of the Tasmanians. Monogamy actually preponderates among the remainder, though polygamy is allowed and widely practised. Among most, divorce is permitted for certain causes; but among others it is quite unknown, or at least there is a strong public sentiment against it. Mr. Man's well-known statement about the Andamanese, that "conjugal fidelity till death is not the exception but the rule",[27] fidelity not only on the part of the woman but almost equally on the part of the man as well, could be with much truth made about most of these peoples; at least infidelity is not more frequent than among civilized whites; adultery is a crime punishable, and when committed very frequently punished, by death.

Premarital continence is generally not strongly insisted upon, at least where the two parties are already allotted to each other. In fact these lower peoples could hardly be held up as paragons of chastity even by their most sympathetic chroniclers; but it must be added that even in this regard there are not wanting scattered evidences of a very high ideal

[25] The Central Australians have phenomenal memories and although they have no words for numerals higher than one or two, their facility at tracing complex genealogies and class relationships would flabbergast the average male expert accountant. Spencer and Gillen, *Nat. Tribes*, p. 25. Parker, l. c., p. 112.

[26] LeRoy, l. c., pp. 142-145. *Man*, l. c., pp. XXI, 27. J. Mathew, *Eaglehawk and Crow*, p. 78.

[27] *Man*, l. c., p. 67. Portman, l. c., I, p. 39.

of chastity and often of a surprising fidelity to their ideal. Among the Negritos of Bataan in the Philippines "the young women lead most virtuous lives: a young girl suspected in the least of a frailty must forever renounce the hope of finding a husband".[28] Among the Andamanese "abduction, rape, seduction, unnatural offences, etc., appear never to have been committed".[29] "There was no doubt as to the attitude of public opinion [among the Veddahs] toward connexion between people who were not allotted to each other. This was and is strongly disapproved".[30] Among the Euahlayis of Australia a young girl found guilty of immorality is bound hand and foot and tossed in the air until almost senseless by her own brothers and kin; if discovered to be a wanton, she is, after a similar but far more rigorous chastisement, abandoned to the men of the tribe—a brutal penalty under which she usually dies, but one which shows what a price they put upon purity.[31] The same tribe has a legend that once seven sisters virgins came to earth; two were captured by an earthman and made to live with him for some time; at last the two made their escape to the sky; the seven virgins are the Pleiades, and the two stars that are dimmer than the rest are the two ravished virgins.[32] It may be added that incest is everywhere looked upon with the deepest horror, while professional prostitution is unknown.[33]

Meagre costumes are far from being an indication of loose morals. Almost universally modesty is reasonably well observed. During for instance the Tasmanian and Australian dances and sacred pantomimes there is often a most intense excitement and otherwise saturnalian freedom, yet they are usually free from all traces of suggestiveness or immorality. Among the Andamanese even coarse conversation receives little encouragement and is rare.[34]

[28] Montano, l. c., p. 71.

[29] *Man*, l. c., p. 44. Portman, l. c., I, p. 34.

[30] Seligmann, l. c., p. 96.

[31] Parker, l. c., pp. 59-60.

[32] Parker, l. c., pp. 95-96.

[33] The custom of wife-loaning and the *jus primae noctis* found rather commonly especially in Australia, and the existence of a form of limited group marriage among the Australian Dieris and Urubunnas, can hardly be regarded as aught but exceptional ethical aberrations; yet they are ugly blots.

[34] *Man*, l. c., p. 26.

Nothing could exceed the affection of parents for their children. They rarely chastise them; they do not often scold or speak harshly to them. Dr. Seligmann mentions a case which came under his observation among the Veddahs: a child of about two and a half years was playing with an axe, and threatened one of the dogs with it; his mother interfered, whereupon the boy made as if to strike at her: here the father took a hand and the boy in a rage threw the axe at his father, hitting him in the leg; the father did nothing but pitch the axe into the bushes, at which the boy began howling; still no reproof from the father; as their obstreperous offspring kept on bawling the parents gave him some food to quiet him and the incident closed.[35] This case is by no means an exceptional one. On the other hand a child after it has grown larger is expected to treat his parents with respect and affection and the cases are rare indeed where he does not fulfill his duty most faithfully in this regard. Honor thy father and thy mother is a commandment seldom infringed even by adult children. Marital affection is equally strong, though family tilts are apt to pass from words to blows; the woman is looked upon more or less as the property of her better half, but this view entrains few of the inequalities it does among more civilized folks. Apart from this conception of ownership, woman's position is very generally good. There seems to be an equitable division of labor. Man defends the home, woman tends it; in the food-quest, the fauna constitute man's province, the flora woman's. She has her share of the work, but she is not apparently overburdened nor ground down. She is not her husband's slave: she is rather his honored and loved companion and helpmate. "Can it be," asks Mr. Skeat in this connexion, "that it is in a more advanced stage of civilization that the real oppression of the woman begins?" [36]

Leaving the sphere of family ethics, we may next touch upon the regard for human life among the lower savages. The custom of blood-revenge complicated by the belief in the power of black magic is perhaps the greatest scourge of savage life. It is no doubt responsible for the shedding of much innocent blood, and it gives rise to an ever-present

[35] Seligmann, l. c., p. 90.

[36] Skeat-Blagden, l. c., I, p. 375.

under-current of suspicion, uneasiness, and haunting fear; but we must remember that blood-revenge argues rather a crude mode of administering justice than moral obliquity. To revenge the death of a relative or fellow-tribesman is regarded as a public and sacred duty to be fulfilled even at the risk of grave personal harm. But apart from blood-revenge customs the lower savages show normally a fair respect for human life. Homicide in a quarrel is considered very wrong and is sternly reprobated; it is more common than among us but among some of these peoples as the Veddahs, the Aetas, and the Sakai, it is so rare as to be practically unknown.[37] There is a good deal of quarreling and wrangling and fighting, just as there is among our boys, but usually without serious results. Quarrelsome individuals are frowned upon and occasionally driven from the tribe. Head-hunting is unknown except among some of the Negritos of northern Luzon, where it has certainly been learned from their more civilized neighbors, the Ilongots perhaps, the Ifugaos, or the Kalingas.[38]

Cannibalism is not only conspicuously absent but is quite generally regarded with the deepest aversion and horror, except among the Australians; but even in Australia customs found among higher savages like fattening and marketing the victims, or like raiding for the express purpose of obtaining "black brother" dainties, are entirely wanting. Human sacrifice and suttee so common among higher savages and even in archaic civilization are equally absent, while suicide is extremely rare; some Australians when asked if they ever committed suicide thought the question a joke. The custom not unusual among higher savages of putting an aged parent or hopelessly sick man out of existence is not found among our lower peoples, except sporadically in Australia; but even here it is done not out of heartlessness but out of kindness and only at the urgent and repeated solicitation of the parent or sick person himself.

But our lower primitives elsewhere and normally even in Australia give the tenderest care to the sick, the disabled, the

[37] Edward Westermarck, *The Origin and Development of the Moral Ideas*, 2d edit., 2 vols., London, 1912, I, p. 329. Reed, l. c., p. 63. Montano, l. c., p. 71. Skeat-Blagden, l. c., I, p. 501.

[38] Worcester, l. c., Sept., 1912, pp. 849-850.

afflicted, and the aged. It is significant that the blind in Australia are often the fattest members of the tribe. Mr. Howitt gives the following instances from Southeastern Australia: among the Wurrunjerri the old are carried around from camp to camp; among the Kurnai old or sick wives, among the Maryborough tribes old and sick relatives, are borne from place to place; one woman of the Dalebura tribe, a cripple from birth, had been carried around by her tribespeople until her death at the age of over sixty years![39] Infanticide, and less commonly abortion, are practised in Australia; but these two evils, so frightfully common among somewhat more advanced peoples, are entirely or almost entirely absent among most of the other lowest peoples of whom we are speaking.

War in the sense of protracted campaigns and pitched battles can hardly be said to occur among our lowest peoples. Their intertribal quarrels are more of the nature of feuds. There are moreover many and various institutions designed apparently for the express purpose of averting real war.[40] Such for example is the single combat, which like our modern French editors' affairs of honor, is usually stopped by the onlookers at the first blood drawn, and reconciliation follows. These lower tribes are seldom the aggressors against their more advanced neighbors; in fact they are by nature peaceable and peace-loving people, some of them so much so that they are quite without weapons of warfare. In their intertribal quarrels cunning, ambush, and treachery are allowed; there is no honor; literally, all's fair; but there is no unnecessary cruelty or torture, no rape, no wholesale massacres, nor wanton killing of women and children: these martial amenities begin at a higher cultural stage. Their feuds are as a rule the outcome of real or fancied wrongs, undertaken in the spirit of retributive justice, not, as so readily among higher peoples, for plunder, nor to secure slaves, victims for cannibalism or human sacrifice, nor merely to collect head trophies.

[39] Howitt, l. c., p. 764.

[40] Gerald C. Wheeler, *The Tribe and Intertribal Relations in Australia*, London, 1910, pp. 129-154.

Besides being peaceful and kindly by nature, the lower peoples are by the testimony of all who have lived with them habitually cheerful, good-humored, genial, and gentle. Although the dread of black magic is ever in the background, they go smiling and laughing through life. They are amiable, mild, easy-going,—in fact, too easy-going, for they lack stability of character, tenacity of purpose, capacity for sustained effort. They are normally most kind to the suffering. They are hospitable once they know your intentions to be friendly; they are grateful for kindnesses. In a word these savages are the reverse of savage. Their nearest approach to savageness is their readiness to fly into a passion at an injury or insult; at such a time they may be dangerous; but they usually soon get over their tantrums. They have a child's faults and a child's virtues. Mr. Skeat remarking on the fewness of laws and the rarity of crime among the Malay Peninsula tribes says that the whole social fabric shows the "childlike simplicity and trustfulness that lies at the root of their character".[41]

Their generosity is most marked. The spoils of the chase are shared with the less fortunate of the tribe as a matter of course. The old, the women, the children, the sick and disabled are always looked out for well in the division of food, being often served first with the choicest morsels. Generosity is second nature to them; it is inculcated from earliest childhood. Mrs. Parker often heard the Euahlayi mothers crooning over their infants a lullaby that ran thus:

Give to me, Baby,
Give to her, Baby,
Give to him, Baby,
Give to one, Baby,
Give to all, Baby.[42]

Lying is not common. A Veddah on trial for murder before an English court would not even lie to save himself, but when interrogated said nothing.[43] A Malay remarked in tones of deep disdain to Mr. Skeat: "What stupid animals these Sakai are, they don't know how to tell a lie!"[44]—a grave incompetency from the civilized Malayan's standpoint. Dis-

[41] Skeat-Blagden, l. c. I, p. 495.
[42] Parker, l. c., p. 52.
[43] Westermarck, l. c., II, p. 73.
[44] Skeat-Blagden, l. c., I, p. 14.

honesty is rare; it does not seem as a rule to occur to them to steal; they as little expect or suspect dishonesty in others. Intemperance is either uncommon or unknown except where contact with civilized or higher races has spoiled them; the same may be said of gambling. As for slavery it is quite non-existent among all these peoples, apart from a custom of labor for debt among some of the Philippine Negritos; consequently the horrors of slave-raiding and the equally widespread evil of child-selling by the parents are entirely absent.

It is quite true that there are, as we have seen, some ugly blotches on the moral scutcheon of the most primitive peoples; moreover their moral excellences are due perhaps more to absence of temptation than to sustained moral resistance to "the world, the flesh, and the devil"; in addition, the duties of generosity, honesty, veracity, etc. are apt to be quite loosely construed when there is question of an enemy, a stranger, or an outsider. But notwithstanding these limitations, it is limpidly clear that they stand on an emphatically loftier moral plane than their somewhat more advanced though still uncivilized brethren. The familiar atrocities and repulsive moral obliquities of savage life are normal appanages rather of the more advanced. Indeed in view of the foregoing it is not too much to say with Mr. Marett that "the earlier and more democratic types of primitive society, uncontaminated by our civilization, do not present many features to which the modern conscience can take exception, but display rather the edifying spectacle of religious brotherhoods encouraging themselves by mystical communion to common effort".[45] Nor need we modify much Mr. Skeat's eulogy of certain of them as exemplifying "the ideal social state in which liberty, equality and fraternity are not mere names but real and living forces".[46] "We follow," writes Mr. Payne, "with a sense of shame and horror man's advance through the middle and higher barbarism to the threshold of civilization, looking back almost with regret to the period of savagery when human

[45] Quoted by J. Estlin Carpenter, *Comparative Religion*, London, 1913, pp. 202-203. Compare *Hastings' Encyc. Rel. and Ethics*, art. "Ethics (Rudimentary)," by R. R. Marett.

[46] Skeat-Blagden, l. c., I, p. 14.

progress exhibited a comparatively mild and beneficent aspect." [47]

It is becoming more and more evident each year that the belief in a Supreme Being is almost universal among uncivilized peoples. It is almost if not quite universal in both Americas, in the whole of Africa, throughout Asia and the greater part of Oceanica.[48] But among the higher savages He is looked upon as too remote to take much interest ordinarily in human affairs. He is appealed to seldom, though He is benevolently inclined toward mankind. His interest in human morality is occasional rather then normal. So God is very much in the background and the lion's share of cult in prayer and sacrifice, in rite and ceremony, is given to a swarm of unscrupulous ghosts and generally malevolent spirits of low and high degree. The picture is not an inspiring one.

Among our lower savages however we find more to encourage us. Not only do we find far less superstition among them, but also we find far more of religion clean and undefiled.

What Dr. Paul Sarasin said of one of these peoples, the Toalas, that they are " unsophisticated in superstition ",[49] can be extended in a limited sense to all of them. No hordes of truculent demons and malignant ghosts hound them through life. There is a comparative absence of dread of the departed. Except among the Veddahs and Bushmen ancestor-worship is present either not at all or only in germinal form, while animism plays but an insignificant rôle in their religious concepts. Apart from Australia, magic among most of these peoples, notably among many Negritos, is only moderately developed. In fact the farther we go down in the scale of culture the less do we find of the three elements of ghost-worship,

[47] Edward J. Payne, *History of the New World called America*, 2 vols., Oxford, 1892-1899, II, p. 344. Compare similar judgments: A. H. Keane, *Man, Past and Present*, p. 158; L. T. Hobhouse, *Morals in Evolution*, 2 vols., London, 1906, I, pp. 36-37; P. Sarasin, l. c., p. 139; Klaatsch quoted in *Religion, Christentum, Kirche*, 1912, I, p. 547. Westermarck, l. c., gives passim many of the causes of this retrogression.

[48] A. Lang, *Making of Religion*., W. Schmidt, *Origine*. Westermarck, l. c., II, pp. 670-685. J. H. G. Spilsbury, " Religious Beliefs of the Principal Native Tribes of S. America," in *Trans. III Intern. Congr. for Hist. of Relig.*, Oxford, 1908, I, pp. 91-95. Mgr. A. LeRoy, *La Religion des Primitifs*, 2d edit., Paris, 1911, pp. 170-198, 361-426.

[49] P. Sarasin, l. c., p. 138.

animism, and magic which make up ninety-nine-hundredths of the "supernatural" life of the higher savage.[50]

As yet there is no evidence of a belief in a Supreme Being among the Veddahs or Toalas, but the *argumentum ex silentio* is peculiarly and notoriously inconclusive in the sphere of primitive religions. The Central Australians believe in a transcendent being, called Altjira among the Aruntas and Tukura among the Loritjas, who is the supreme, eternal, benevolent master of heaven; but He is aloof, inactive and unconcerned with mankind.[51]

But among the Negritos of Africa, of the Andamans, of the Malay Peninsula, and of the Philippines, among the Sakai, the Bushmen, and most likely the Tasmanians,[52] and among the Southeastern Australians, we find a fairly clear belief in a Supreme Being. He is looked upon as the maker or creator of the world and mankind. He is supereminent, transcendent, towering above men and spirits. He is the supreme Master of the universe, although a demiurge or other powerful beings may exist alongside Him. He is, it is true, often described as having a body or even a wife and children; but apart from these anthropomorphisms and some mythological traits, his figure and functions are fundamentally those of the God of ethical theism. He is practically omnipotent and nearly omniscient. He is all good and benevolent. He wishes well to his children on earth, who generally give Him the respectful title of "father". There are few traces of the despotic wantonness with which higher peoples are wont to endow their polytheistic gods; in fact He would almost seem to be too good and easy-going to visit punishment on men, except for gross misdemeanors. He is interested as the moral lawgiver in the conduct of men and is the avenger of moral wrongs in this life as well as the judge of souls in the future life.[53] To choose three examples: Mungan-ngaua, the All-Father of the Kurnai in Australia, commands the young men in the Jeraeil, the secret initiation ceremonies, to obey the

[50] Schmidt, *Pygmäen.*, pp. 241-242.

[51] C. Strehlow's letters to von Leonhardi in Globus, XCI, 1907, pp. 285-290.

[52] Schmidt, *Origine*, pp. 148-157.

[53] For the evidences of the native origin of the belief, see A. Lang, *Magic and Religion*, N. Y. and Bombay, 1901, pp. 15-45; Schmidt, *Origine*, pp. 142-148.

old men, to share everything with their fellow-tribesmen, to live peaceably, not to take advantage of the women and girls, to obey the food restrictions:[54] the youthful candidates among the Euahlayi are told that three sins are unforgivable, unprovoked murder, lying to the elders of the tribe, stealing a woman within the prohibited degrees; if guilty, they will go at death to the lower world where all would be darkness, were it not for the fires;[55] Nzambi, the Supreme Being of the A-jongo Negritos of the French Congo, is the maker of all things, the master of life and death; He comes to a camp and takes a man; if he has been good he will have a great forest and plenty in the world above with Nzambi; if bad, if he has stolen others' wives, or murdered, or poisoned, Nzambi will throw him into the fire.[56] Belief in the future life is universal, and among the majority of our peoples happiness or unhappiness there is largely conditional on moral conduct on earth.

The cult paid to the Supreme Being is the simplest possible. Prayer is offered chiefly in emergencies, although petitions and invocations are uttered on special occasions;[57] but ordinarily the Supreme Being is not to be bothered or else knows their wants and is so good that He does not need to be reminded or urged by supplication. Sacrifice exists only in germ in Australia; but among the Negritos it is well developed, chiefly as a first-fruits offering. Some of the Philippine Aetas, when they are fortunate in the chase, take a part of the spoils and fling it up to heaven with the simple words: "This for Thee!" The African Negritos have a similar rite. The Semangs take a little blood from the region of the shin bone and throw it toward the sky to their Supreme Being Kari who resides there.[58] A negative cult is universal in the prohibition to make images or idols of the All-Father, ex-

[54] Howitt, l. c., p. 633. The All-Father belief is kept a pretty strict secret from the women and uninitiated boys among the Southeastern Australians; but among the Negritos it is known to all, men and women, young and old.

[55] Parker, l. c., p. 78.

[56] LeRoy, *Pygmées*, p. 180.

[57] Byamee listens, it is said, to the orphan's prayer for rain. Parker, l. c., p. 8. The Alabat Aetas at weddings prayed in low tones, "Praise to the Supreme Being, our Maker!" Bille citing Father Estevan Mena, l. c., I, p. 452.

[58] Schmidt, *Pygmäen.*, p. 230. LeRoy, *Pygmées*, pp. 175-178, 192-193. Skeat-Blagden, l. c., II, p. 199.

cept at certain initiations when the images are to be destroyed immediately afterward;[59] moreover it is forbidden to pronounce His name "in vain". They consider their obligations to the Deity to be chiefly those of observing the food restrictions and carrying out the prescribed ceremonies, and, last but not least, obedience to the moral law which is looked upon categorically as the will of God.

Such in brief is the picture presented to us by the most lowly peoples of whom we have knowledge to-day. As remarked before, our space limitations as well as their own lack of precise creeds and inexperience at clear-cut theological exposition make the outlines somewhat blurred. Moreover there are many lacunae in the data at our disposal. We may hope to gather much more in the near future. Many scientific investigators are in the field and the evidence is rapidly accumulating. No small part is being played in this work by our Catholic missionaries. Already incidental to their main work of reaping souls in Christ's harvest, they have made most valuable contributions to our store of knowledge, and the labor of gathering data from the fast vanishing undisturbed primitives has been given increased impetus in the last two years by the two—may we call them epoch-making?—"Semaines d'Ethnologie Religieuse" held at Louvain and attended by most of the best Catholic students of religion in the Eastern Hemisphere as well as by a host of missionaries.[60]

A word in conclusion. Our lower primitives should, in the light of the ethnological principle discussed in the first part of this article, give us a *fair* idea of the mental, moral, and religious culture of humanity in its childhood, in paleolithic (or even in pre-paleolithic?) times.[61] It is true, ethnology does not enable us to reconstruct by the same principle the culture of the first man and woman, for even the lowest modern primitives are far from being cultural *tabulae rasae*. Yet

[59] Howitt, l. c., pp. 553, 543.

[60] Under the leadership of Fathers W. Schmidt, S.V.D., and Fred. Bouvier, S.J. Compare *Compte-rendu* cited above and *Anthropos*, VIII, Nov.-Dec., 1913, pp. 1138-1141.

[61] From the conjectured absence of pressure, climatic or human, in earliest times, conclusions similar to the foregoing were suggested by Talcott Williams in Smithsonian Report, 1896, pp. 541-548. It is interesting that the data accumulated since then seem to bear out his conclusions so well.

the knowledge ethnology does afford us regarding man at the earliest period to which the historical sciences can reach, shows that the primal Fall did not shatter entirely the image of God in man. Moreover it would seem to support our faith in primitive revelation, or at any rate to dull the edge of the oft-repeated objection that early man was incapable of such a revelation. Furthermore the fact that superstitions like magic, animism, and ghost-worship decrease[62]—to the vanishing-point?—and ethical theism increases the farther down we go in material culture; and hence the farther back we go into the past, makes it imperative that the beginnings and final origin of religion should be sought elsewhere than, as is usually done, in such superstitions. Primitive revelation however and the origin of religion as of morality and mind are questions which ethnology is not equipped for answering with finality. She must pass these on to her elder sisters, psychology and theology.

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THE PRIEST AND THE NEWSPAPER.*

A few weeks ago one of the priests of St. Francis Xavier's Church, New York City, died and, as he had been prominent for many years, the papers sent reporters to his residence. When the newspaper representatives reached the priest's house the lay-brother at the door handed each inquirer a typewritten statement that gave in detail the life of the deceased Jesuit, the circumstances of his death, and the plans for his funeral. A young reporter brought the statement to his City Editor and handed it in. The editor ran through it. "Everything is here," he remarked to the waiting reporter, "but change the order a little, so that our obituary will not read just like all the other papers."

The young reporter went over the notice carefully. It was complete, first names, dates, places, and all. Nothing that the readers of the paper might want to know had been omitted.

[62] The same may be said of totemism.

* Mr. Foster, the writer, is a New York newspaper man on the staff of *The Sun.—Editor.*

"Gee!" he exclaimed, turning to the editor, "they must have somebody up there who knows how to write."

That young reporter had paid an unconscious tribute to the priest who understood what the newspapers wanted, knew how to prepare it and the way to supply it with the minimum of delay and inconvenience. He knew how to write and what to write and when to write it, the trilogy of successful publicity.

Hardly a month goes by but a pastor finds occasions when he would be glad to avail himself of the aid of a newspaper article. The Church in general, his parish, or he personally is doing something that he would like to get before the public, the broader public which is out of reach of his voice from the pulpit. Like a thousand others, the pastor is beginning to understand the value of publicity.

Newspaper publicity is probably one of the greatest forces in modern life. It elects our public officials and keeps them honest in office; it builds monuments and endows hospitals; it rushes relief trains to fire- and famine-stricken districts; it wrenches open prison doors for the innocent and double-bars them for the guilty. It is difficult to conceive our complicated civilization without it. Suppress the newspapers in a great city and what would happen?

Reputable men are only now starting to realize the power and value of publicity. Nor is that condition strange, for present-day publicity is only as old as the newspaper and the modern newspaper was born with the invention of the cylindrical, high-speed printing press. The first to seize the prop of publicity were, naturally, the least conservative, the seekers after something new—the charlatans. Hence the days of the "press agents" with their Cardiff Giants and actresses' lost jewels. That day has passed; from the irresponsible "press agent" has been evolved the dignified, respected Publicity Director, whose profession is to see that whatever real news his employer has is prepared suitably, accurately, and interestingly for the press. These publicity men are highly regarded by the newspapers and are well paid by the firms that employ them. Big concerns pay their Publicity Director as much as $10,000 a year.

As to the priest, publicity will lay a solid foundation for any good work, will raise up a host of sympathizers and co-workers outside his own flock. It will write upon the minds of a community the activities of the Catholic Church and what the Church stands for in these days of unrest; it will give the priest a personal standing in his own municipality. But it will not work automatically for the priest any more than it will for the corporation or society. Personal effort, applied in the right direction, is needed. It will not do for the pastor to take an attitude of indifference, that the affairs of the Church will be written up anyhow. They will be—anyhow—and occasionally in a way to make the priest wince at the inaccuracies of the article. A little personal attention would have resulted in these articles being written by one who knew whereof he wrote, either the priest himself or a reporter to whom the points of the news had been carefully explained. It takes effort and, first of all, an appreciation of what is and what is not news.

What Is News?

News might be defined as fresh information about a recent happening. Newspapers demand news that is important and interesting, interesting to the people at large rather than to a particular class. News is worthy of print, from a paper's point of view, for one or more of three reasons. First: From the importance of the occurrence itself. The sinking of the *Titanic* would have been news, no matter who was on board; the collapse of a church building is news even though service was not in progress at the time. Second: From the prominence of the persons concerned. When the President plays golf or goes to the theatre it makes news; the doings of the Holy Father are news. Third: Because of some unusual circumstance connected with an event. When a child falls off a six-story tenement roof and is unhurt, that is news; if a priest hides behind a pillar and catches a poor-box thief in the act, that is news.

When a pastor has some item that falls squarely within one of these categories, he may be certain that it is news and that the papers will want the "story". It must be stated here that the word "story" as applied in this article is used in its news-

paper sense—there is no adequate synonym—as referring to a narrative published or publishable in a newspaper. Reporters, editors, newspaper men generally, refer to anything they write or handle as a "story". They speak of the "murder story in the *Times*", or the "political story". The word "story" carries no intimation of untruth or imagination. An "article", in newspaper parlance, means a signed essay or dissertation, generally in a magazine. When the account is entirely imaginary (what would be termed a short story), reporters refer to it as a "fiction story".

It often happens that the story the priest has does not fall squarely into any of the divisions of strict news. Yet it may be welcomed by the papers, for each division of news has its corollaries. The story may not be concerned with a great event, important persons, or unique circumstances, and yet touch close enough to one or the other to give it a certain news value, enough to carry it. It may fall short of the strict news standard and yet be redeemed by its human interest. These are called "special stories" or "human interest stories", or "feature stories", and they fill a good part of the paper every day. Evening papers generally print more of these stories than morning papers.

Special stories will constitute the bulk of a priest's news. With a little discretion and skill which comes with practice he can keep the work of the Church and his parish constantly before the public. A new window is installed, it can be made the subject of a special story about church windows in general and this one in particular. A visitor at the priest's house, returning from abroad, can be interviewed on Rome, Albania, Mexico, or what not. New vestments are bought, something may be written about the beauties of these vestments. Opportunities for legitimate publicity lie all about.

Three years ago several small fissures appeared in the walls of St. Peter's Church in Barclay Street, New York. Their appearance was news and furnished a peg on which to build a story. This is the way *The Sun* treated it, 15 March, 1911.

Eleven strips of white paper, called telltales by builders, have been pasted on the western wall of old St. Peter's Roman Catholic Church, at Church and Barclay streets, since February 17, but thus

far they have added nothing to the tale already known—that there are cracks in the granite that has stood firm since 1838.

The telltales are pasted across some of the cracks. If the cracks widen, the telltales will break. None has broken.

There are in all eight cracks in the south wall of St. Peter's about ten feet from the southwest corner. Five of them start at or near a heavy stone lintel over an unused basement door and stretch up a few feet toward a window on the main floor.

District Inspector McHale of the Building Department espied the cracks on February 17, pasted the telltales on the wall and notified the Rev. James H. McGean, rector of St. Peter's, and his assistant, Father Noonan, that it might be necessary to prop the building to prevent further sinking.

The present St. Peter's was built in 1838 around a smaller church that was put up 116 years ago. When it was finished, the smaller church was torn to pieces and thrown out of the windows of the larger one. St. Peter's is one of the oldest, etc., etc.

The church of Our Lady of Grace in Hoboken, N. J., possesses a fine painting of the Infant Christ in the stable at Bethlehem. It is an excellent piece of work, but probably no finer than hundreds of other paintings in Catholic churches. The point here is the artistic way it has been used for publicity purposes.

The picture is not prominently displayed during the year, but at Christmas time it takes the place of the usual Christmas crib. For some years the local papers carried long stories a few days before Christmas of the wonderful painting, never seen during the year, but put on view in the church on Christmas day. The painting was somewhat vaguely described, just hinting at its beauties, but describing in great detail how it is to be used in a unique way in place of the usual crib. Hundreds of people went to the church during the Christmas season to see this picture. Another year the feature of electric lights was brought out. Again, the wonderful picture was made still more remarkable by an ingenious system of reflected lights; and so on. Where the mere announcement of the ordinary Christmas exercises would have gained a grudging paragraph, the picture with the skilful use of its "feature" value secured columns of space and carried again and again to hundreds of thousands of non-Catholics the story of the beautiful Christmas services of the Church.

Take a story such as this, which appeared in a New York paper, 25 January, 1909:

> Fully 5,000 Catholics and non-Catholics witnessed last night in the Church of St. Paul the Apostle, the blessing of the new $20,000 marble altar known as the Donovan Memorial. . . .
>
> With the blessing ceremony the Paulist Fathers began last night the celebration of the patronal feast of the order and the parish. Four hundred men of the Holy Name Society, as many members of the Junior Sodality of little girls and more than a score of priests with a like number of altar boys assisted at the opening ceremony, etc.

Change names and amounts and the story might serve as an introduction for almost any anniversary or special celebration.

Pastors sometimes ask reporters questions like this: "Why is it that when there is an accident or a runaway marriage, or trouble in the choir, you are always coming for news, but when I send you something I want put in the papers, like a euchre or an outing, you never print it?"

A tactful reporter will express regret that the item was not published, explain that the Mexican situation might have crowded it out and promise to do better next time. If he were quite frank he would answer: "We did not print your outing notice because it was not interesting, while church rows are interesting." In other words, the priest referred to what is known as routine news, the hardest kind of news to get into the paper. A successful newspaper must make its appeal to every sort of reader, and routine news is usually strictly class news. How much interest do priests, or Catholics, take in newspaper accounts of the First M. E. Church's strawberry festival or the Presbyterian's annual excursion?

This routine news forms the greater part of the priest's grist. Its publication is very beneficial to the parish, because it stirs up interest directly in the work and not by inference and suggestion, like the special story. Sermons, entertainments, etc., constitute its bulk. The strict news value of a sermon is apt to be small, excepting the so-called sensational sermons attacking public persons or city institutions which are much sought after by the press. It is seldom that the seasonal, dogmatic, or hortatory sermon measures up to the strict standdards of news—fresh information of a recent happening.

SERMONS.

Sermons can be made interesting and printable by attaching some news point which will serve, as they say in newspaper offices, to "carry the story". Perhaps the preacher is just back from an extended trip and makes reference to it in his discourse; perhaps a great accident has occurred and it serves to illustrate a point. These are pegs on which the newspaper can hang the sermon; they are new and of timely interest. If a preacher wants to have his sermons quoted it is a wise plan to furnish the newspapers with the text, or extracts, typewritten, with an introduction bringing to the front the new angle. The fact that it is Sunday, when the courts, the municipal offices, stock exchanges, business houses, all routine sources of news, are closed, relieves the pressure on the news columns and greatly increases the chances for getting sermons mentioned.

A sermon that reaches a newspaper office already epitomized, where the pastor has written an introduction himself, pointing out the matters he considers the most important, and then follows with a reasonably full text of the sermon, stands a better chance of being suitably reported than a long address handed in without introduction. In the second case there is temptation for an unsympathetic reporter to do his best to pick a sentence that he thinks might be twisted into a sensation on which to build his introduction.

Here is an account of an anniversary sermon from a New York paper:

> Charles the Fourth, the King of Spain, contributed the first thousand dollars toward purchasing the site of old St. Peter's church, so it was yesterday stated by the Rev. Owen Hill in a sermon in the edifice at the celebration of its 125th anniversary. And it was at St. Peter's, the speaker said, that Elizabeth Bayley Seton, founder of the Sisters of Charity, became a convert to Catholicism.
>
> "To-day," said Father Hill, "old St. Peter's sees"—the sermon follows.

When Father Bernard Vaughan preached the Lent in St. Patrick's Cathedral two years ago, nearly every New York newspaper carried long accounts of his sermons, quoting *in extenso*. Father Vaughan understood metropolitan newspaper conditions. He knew what he wanted and knew how to get it.

On Saturday afternoon the papers and the news services, Associated Press, United Press, etc., received envelopes containing the full text of Father Vaughan's sermon, marked "for release Sunday afternoon". The sermon was printed on galley proofs, so that it could be pasted up and cut with the least possible trouble. Besides the full text of the sermon there was a résumé of the same written in the third person, also printed. The concentrated sermons would read something like this:

> Father Bernard Vaughan preached yesterday morning before an audience that crowded St. Patrick's Cathedral. The speaker dealt with the question of Socialism as it concerns the home. He pointed out the dangers of the new Socialist programme, etc.

There was no chance to go wrong. If the city editor wanted a comprehensive report of the sermon there it was, columns of it, the address in full. If he wanted a short summary, he had it.

After his sermons Father Vaughan welcomed reporters to his robing room at the rear of St. Patrick's altar, anxious to answer questions. He would often pat a reporter on the back and say:

"I want you to give us a nice long account of this. It is a very important subject." And the reporter generally did.

News of entertainments, outing and social events given by churches, charitable organizations, and fraternal societies are continually sent to the papers and seldom published. Such items usually come into the newspaper offices with a deadly similarity. They might be written with a rubber stamp: "The Young Ladies' Sodality—Young Men's Club—Ladies' Aid—of St. So-and-So's Church will hold a bazaar—smoker—supper in the Parish hall on 10 January. Those in charge of the booths—entertainment arrangements—seating committees—are," etc. There is only one way to breathe journalistic life under the dead ribs of such notices. That is by pictures. If the pictures are attractive enough, and any paper is glad to run pretty pictures, the bazaar is apt to get a fine notice. If it is a supper, a story about the delights of old-fashioned home cooking with information that patrons may buy recipes of any of the dishes, ought to make it printable. A picture of the prize cake that is to be raffled off or "given away" at the end

of the evening may help. The most experienced newspaper man might find it hard to determine just what will make a good "feature" for this sort of stories. The definition of popular appeal attributed to Arthur Brisbane, the brilliant editor of *The New York Evening Journal* and moving spirit of the Hearst publications, may be of assistance. "Power for the men, affections for the women," is said to be his motto. If there is some angle that touches the romantic, a love affair, it will carry the article. If some section of the entertainment has a superlative in it, the biggest, the strongest, the oldest, the youngest, the papers will probably print it.

The Important Occasion.

On important occasions, such as the visit of the Papal Delegate, or a Cardinal, or the Bishop, that starts a celebration of several days, the newspapers are sure to send representatives. Whether or not the priest and parish get adequate and accurate treatment from the press depends on the arrangements that are made to care for the newspaper men. As far as press arrangements are concerned, the matter is either a simple and easily handled situation or a hopeless muddle, with reporters pestering the pastor, who is busy entertaining his guests or supervising the arrangements, at the most inconvenient time. The solution is the appointment of a press representative. But the press representative should be in close touch with the situation in all its phases. A bright boy from the parish, who probably knows less about what is going on than the youngest reporter assigned to the story and who is afraid to approach the prelates to get news, does more harm than good. In New York City at well-regulated occasions of this sort one of the junior clergy acts as press representative. The newspapers are notified by letters which often read as follows:

City Editor,

The ————.

The Church of St. ——— will be dedicated on 1 May. The ceremonies of the dedication and the celebration following will last several days. I am inclosing a programme and outline of the first day.

The Rev. Father ——— will give out any information desired and will be in his office at the rectory at 121 West 23rd Street every afternoon during the celebration at 3.30 p. m. and at 7.30 p. m.

In every well-conducted newspaper office there is a card-index telephone directory with the names of those who are authorities on certain subjects. For example, under the heading "jewels" there will be found half a dozen names of experts on diamonds, on rare stones, on the jewelry trade in general. This index is used in many ways, but more frequently to get local comments on stories that come in by wire. The Associated Press carries a dispatch from the diamond fields of Africa that the United States is being flooded with poor quality diamonds. A reporter goes to the telephone and calls up local authorities to learn if such diamonds have reached the city and if the local jewelers are on the look-out for them. And so on for other subjects, political, legal, moral, and what not.

It is a pity that there are not more priests' names on these indexes. Take such subjects as the war against habit-forming drugs, the supervision of dance halls, the regulation of saloons, play-grounds and the like, who is better fitted to discuss such matters intelligently than the priest who understands them by education, by experience, and by his intimate knowledge of his people? The Rev. Dr. Fourthly, of Unity Baptist Church, appreciates the value of personal publicity and supplies the papers with columns of superficial comment on every occasion.

In the matter of personal publicity no general rule can be applied. Local conditions and a priest's personality and accomplishments must determine to what extent it is wise for him to figure personally in the newspapers. Whatever a priest has to say in the papers should be very carefully thought out. Every statement of fact should be verified and there should be no loose statements or exaggerations, for personal publicity is a two-edged sword and the other edge sometimes turns to slash the wielder. A priest who is right and knows he is right need have no fear of appearing in the newspapers.

Sometimes in the work of a priest there is news that he would give a good deal to keep out of the papers. It may be trouble in the priest's house, a scandal in the choir, or serious complications in the parish. There are two courses open. The priest can refuse to see reporters, or he can call in representatives of all the papers and tell them the whole truth. There is no safe middle course; any policy of evasion and mental

reservation at such times is bound to be disastrous. Circumstances must determine which of the two courses is advisable. If the priest is reasonably certain that he is the sole source of news and that the reporters can get information from no other place, then he can send a message to newspaper callers that there is "nothing he cares to say at this time." Otherwise it is better to tell the reporters the whole story, showing them just where its publication will injure the parish or the priest and asking them as gentlemen not to use any more of certain phases than they can help. Such an appeal seldom fails, for reporters are human beings and will do a kindness when they can. If a priest has been a good news source in previous times his request has the better chance. In any case, the reporters will probably get the story from some source or other and it is better that they get the truth from the pastor than a garbled account from the parish gossips.

If a pastor feels that a story must be suppressed at all hazards, he must go to the owner of the paper or to the managing editor and lay the case before him, giving reasons why the publication of the article will do great harm. If the priest does not know the men personally and the matter is of importance, he is more likely to get results if he has himself introduced in a friendly way by one of the heavy advertisers.

A reporter cannot suppress news. If he tries to, he will lose his position. If the story is bound to get into the paper, and sensational news is almost certain to, it is wiser to make the best of it and try to tone it down by frankness and diplomacy rather than give the reporters a chance to write: "Although every effort was made to suppress the news, it was learned," etc.

One of the first things a new reporter is told to do is to get his copy in early. It is impressed on his mind again and again that he must have his stories written and in the hands of the city editor at the earliest possible moment. If this is a necessity for copy that is expected and has been arranged for, it is doubly necessary for unsolicited contributions.

A priest who waits until everything else has been done and then dashes off an article for the paper and sends it by special messenger in time to arrive at the editor's office about midnight, need not expect to see it in the morning. A story of

new candlesticks from Rome, no matter how skilfully written, has very little chance if it reaches the newspaper office at the busiest hour, when the whole world is pressing forward for a place on the printed page. The same story if sent in at four o'clock might have had a good chance for publication. Copy, such as is under discussion, should be at the newspaper office before tea time. A story received at three o'clock has twice the chance of getting into the paper of the story reaching there at seven o'clock, three times the chance that it has at ten o'clock, ten times the chance that it has at eleven o'clock, and a hundred times the chance that it has at one in the morning. Only events of great importance can get space after that time.

THE MECHANICS OF NEWS GATHERING.

To appreciate the value of early copy, one must understand something of the mechanics of news gathering. A news item before it appears on the subscriber's breakfast table passes through many hands. The reporter gathers the news and, generally, writes it himself on a typewriter in the newspaper office, although occasionally he telephones it to a rewrite man in the office who writes it for him. This copy goes to the city editor or night city editor, who assigns it to a copy reader. The copy reader goes over the story for mistakes and sometimes cuts it down if the reporter has written more than the space allotted. Space, naturally, is conditioned by the general run of important news.

After the copy reader has read the story he writes the headlines and it is sent up to the composing room, where it is put in type to await the make-up man. He reaches the composing room with a general plot of the news and the pages where each story shall go. He directs the foreman of the composing room where to have the columns of type placed and each page of the paper is locked up in a " form " and the form sent down to the stereotyping department where a reverse impression of the form is taken on papier mâché. This is put in a machine and hot lead poured on, coming out in the form of a cylinder —the form was flat—and the cylinders are put on the roller presses. Generally the inside pages of the paper, editorial and financial first, are sent down earliest, while the front and back pages are kept until the last moment for the latest news.

Morning papers generally print three editions. The first generally goes to press about midnight and is made up with a a view to out-of-town circulation. It is mailed, seldom sold on the streets. For the second edition some bit of news of particular interest to country readers is eliminated and city news replaces it. This edition goes to press about one o'clock in the morning. A third edition simply means that a few stories, usually on the front page, are shortened or taken out to make room for late important happenings. The last edition is ready for distribution to local newsdealers at about 4 o'clock. The local newsdealers deliver the papers to subscribers by boys.

A newspaper does well if it makes enough from the sale of its papers to pay the cost of the white paper employed. Profits come from advertising.

A reporter does not wander about the streets looking for items of interest. He is usually on some very definite errand, assigned by the city editor. Eight-tenths of the news in a newspaper comes through regular routine channels. The courts contribute their quota and reporters are regularly assigned to them. The city administration turns out its daily grist of news. News of crimes, fires and accidents come through the police. To gather this news a paper will have reporters scattered about the city, each with a definite district, who telephone either to police headquarters or to the newspaper office that they may keep in touch with the police news of the night. The police reporter either comes in to write his stories or telephones them to the rewrite men. Meetings, conventions, etc., are generally announced in advance. In the larger cities, the financial district, ship news, and real estate are separate departments of the city work.

The remaining two-tenths of the news comes from all sorts of sources; persons volunteer it; reporters run across it. In this category come the special feature articles which the priest may furnish.

When the city editor gets down, before noon, and plans the work of the reporters for the day, no news is coming in. It begins to appear about three o'clock in the afternoon when reporters on routine work or with early assignments turn in their copy. The stream has grown by seven o'clock and becomes a torrent between ten o'clock and midnight. Then it stops and

nothing but important news is taken; the paper is full, and anything that gets in must be printed at the expense of what has already been written and put in type.

This outline deals only with the local or city news. The telegraph department, handling Associated Press dispatches, and messages from out-of-town correspondents, has its own problems, and so has the sporting department. The Sunday magazine section is another distinct department and that part of the paper is made up and in type by Thursday or Friday.

Practical Suggestions.

The friendship of a reliable newspaper man is a valuable asset to a priest who is anxious to make a fuller use of the daily paper. The reporter with his trained news sense can quickly point out what is interesting and will find a multitude of suggestions in material that the priest would throw away. News is generally better received if brought into a newspaper office by a member of the staff than when volunteered by an outsider.

Still, is it not hard for the priest, working alone, to get articles dealing with his parish in the papers. They should be written by typewriter on one side of the paper, should contain the full names of the persons mentioned, and should be sent to the paper with the date on which the writer desires to have them published plainly indicated. A pastor need feel no hesitancy in sending material to the papers. Every paper welcomes unsolicited news, for it is from such items that a paper often gets its "beats"—exclusive news. If the first notice does not get into print, it is not a good plan to send the same notice again. Another on a new subject is in order and persistence will have its reward.

A priest should take pains to make himself clear to reporters. Technical matters should be carefully explained. It is not always possible for a city editor to send a Catholic reporter for Catholic news any more than it is possible for him always to send a Presbyterian reporter for Presbyterian news or a Jew to a Hebrew celebration. A priest should be ready always to give a tactful and good-natured explanation of matters which would be obvious to a Catholic.

In giving out interviews it is well to ask the reporter to read back his notes to insure accuracy. For delicate or controverted matters where there is considerable at stake, a prudent pastor will write the interview himself and keep a carbon copy.

There is no short cut to real service through the papers. It takes time and trouble, but it repays a hundredfold. A priest would think no trouble too great if he were asked to speak to 10,000 representative men, yet, when he gives information to the press he is spreading the message of the Church, the message of social justice, the message of his own personality to twenty times ten thousand.

While the philosopher may be right in saying that if a man paints a better picture, writes a better book, or builds a better mouse-trap, the world will wear a path to his door; yet, the world will start coming a lot sooner if it sees a guide-post or two on the way.

HORACE FOSTER.

New York City.

THE REFORM OF THE DIVINE OFFICE.[1]

II.

DILETTANTISM has been rife since the reform of the Divine Office became a reality: everybody gives vent to his inspirations in the rubrical domain; everybody proposes his dreams and his plans—one more practical than the other. Very often, alas! the proposals have no other foundation than the wish of an individual or the concern for something *practical* —a laudable concern in any other field; but I dare say not in this. What matters most, as we have had occasion to say previously in this REVIEW,[2] what matters particularly in things liturgical, is that every change and every innovation be able to lay claim to the support of an acknowledged traditional sense and be grounded on the history of Christian prayer. The misfortune is that many innovators are ignorant of true liturgy, that is to say of the soul of Christian worship through-

[1] Prompted by articles on the Reform of the Breviary, in THE ECCLESIASTICAL REVIEW, January, 1914, p. 80, and April, 1914, p 480.

[2] May number, 1914, pp. 565 ff.

out the ages. It alone can give us the true sense of its forms and the explanation of its laws. It is in the light of history and of tradition that the reform commanded by the exigencies of the liturgical sense itself must take place: the prayer of the Church of to-day must be linked with the prayer of the Church of old and must of necessity exhibit the spirit of faith and the religious enthusiasm that characterize the best Christian epochs.[3]

I shall therefore continue to examine closely certain component liturgical parts, in order to vindicate them against the criticism of dilettanti and more particularly to assist the readers of this REVIEW to understand better the sense and the beauty of our daily prayer.

1. COMMEMORATIONS.

When two offices occur, the law is either that one of the two be transferred to a subsequent day (which is very seldom the case since the introduction of the last reform), or that one of the two be reduced to take the form of a commemoration—an antiphon, a versicle, an oration. Reason and etiquette demand that the office of lesser dignity give way to the office of higher dignity. The same principle prevails in regulating the division of Vespers in case of concurrence and in fixing the order of the different commemorations.

To suppress all the commemorations, as has been suggested, would evidently be a ready and easy way to simplify matters; but it is altogether too radical and it would rob the office of a valuable and significant accessory.

In fixing the lines of precedence the liturgical teaching authority has set down positive rules, several of which have modified the anciently existing rules that were often rather difficult of application. To assert that the authority has acted arbitrarily herein is not in conformity with truth; for in establishing the reform, it has taken inspiration from the idea that the Sunday must be brought back to its pristine importance.

If the Church adopts the proposed "Normal Calendar", it will be possible to regulate once for all the order of the feasts

[3] *Instit. Liturg.*, Dom Gueranger; tome II, pp. 143 ff., 1880 edition.

and their respective commemorations of occurrence and concurrence. That would of course singularly lighten the burden not only of those who prepare the diocesan calendar but of every priest: all the commemorations would then be found printed at the end of the office in the order to which each is entitled.

With regard to the commemorations, it is interesting to note how much this sort of supererogatory memento agrees with our psychology as well as with the spirit of the liturgy. When the faithful leave the church after the Holy Sacrifice, or after Vespers, are they not often seen kneeling for a brief prayer before the image of our Crucified Saviour or before the statue of a patron saint? Does not the third oration of thanksgiving in the missal recall the memory of St. Lawrence, that is to say, of the patron of the chapel where the Pope gave thanks after his Mass?[4] It is a memento of attention for the holy martyr deacon? Does not the Ritual prescribe (Tit. IX, C. 4, num. 5) that on Rogation days, when the procession passes by a church, the chanting of supplications be interrupted to visit the sanctuary and to pay homage to the patron of the church by the singing of his antiphon and his oration? And in many dioceses after the ceremonies of the installation of the new pastor, is not the patron of the parish invoked in the same way before leaving the church?

2. COMMEMORATIO COMMUNIS OR SUFFRAGIUM SANCTORUM.

It has been suggested that the "suffragium sanctorum" be recited every day of the year. That would make an absolutely too radical and uniform rule. Even if All Souls' Day and the Triduum Sacrum of Holy Week were excepted from it, it is doubtful whether such a project would find favor with liturgists. It is not within the field of possibility. The reform would certainly make the recitation of the Office easier, but I have my doubts about the great body of saints desiring the honor of a daily commemoration, and I am rather inclined to think that they would be more pleased if every priest were in his private recitation to make commemoration of them on the day of their feast at the hour of Prime by the daily reading of

[4] *Coll. Brug.*, XI. p. 553.

the martyrology. Such a custom would be highly commendable.[5]

Since the rule now in use for the recitation, or the omission, of the suffrage of the saints appears to some so little practical, may we venture to explain its reason and import?

Be it remarked at the outset that the various "commemorationes communes" primarily in use have been reduced to one single formula which embraces them all, whereby the ending of Lauds and Vespers has been considerably shortened.[6]

Outside of Easter time this unique "suffragium sanctorum" is, conformably to the Rubrics, said on every day of the year, except during the time of Advent and the Passion, within an octave, and on the days on which the office of a double, or of a Sunday with the commemoration of a simplified double, is recited. Such is the Rubric. As stated it appears complicated enough, and no wonder, considering that it covers the application of several rules and various liturgical ideas.

First of all there is nothing excessive in laying down as a general rule that the Church militant, having reached the end of the official prayer which she recites morning and evening, should invoke the intercession of the Church triumphant, with which she is united through the Communion of Saints.

At Eastertide, however, she is wholly taken up with the triumph of her Spouse, which is also her own triumph; for she has renewed her youth in the baptismal water of the Paschal night. As the Saints have triumphed only through the triumph of Christ, she replaces during this time of victory the suffrage of these victors of second rank with a commemoration of the great Conqueror of the Cross.

Of old, after Vespers, in Jerusalem and in Rome, the neophytes assembled every day of the octave of Easter before the Cross, to greet it as the emblem of their triumph; thus also during Paschal time the Church casts her eyes morning and evening upon the glorious Cross and sings:

Crucifixus resurrexit a mortuis et redemit nos, alleluia, alleluia. V. Dicite in nationibus, alleluia.

[5] See the rubric of the new Psalter at this particular place of Prime. Cfr. Mgr. Batandier in *Études Ecclés.*, April, 1913, and His Eminence Cardinal Mercier in *Instructions à Ses Curés*, 27 Feb., 1913.

[6] *Divino afflatu*, tit. VII, 2.

R. Quia Dominus regnavit a ligno, alleluia.

Oremus: Deus, qui pro nobis Filium tuum crucis patibulum subire voluisti . . . concede . . . ut resurrectionis gratiam consequamur.

Neither is the "suffragium commune" said during Advent. Why not? Because the liturgy of that period (and herein it is formally distinct from that of Lent) is centered upon one idea, one single theme: the coming of the Messias,[7] to which everything converges. This awaiting of the Messias becomes more ardent as Christmas approaches: the "Veni" of the oration of the first Sunday of Advent is breathless with hope during the seven last days before the Nativity in the antiphons of Lauds and in the great "O" antiphons, to end in the "Hodie scietis quia veniet Dominus," of Christmas eve. As all the ardor of our prayer is concentrated upon the Messias, it is evident that during this time there can be no question of prayers to the college of saints, whose powers of intercession are but a sequel and fruit of the mystery of Bethlehem. The same holds good for Passiontide. From Passion Sunday on, the aspect of the Lenten liturgy changes. The component liturgical parts, selected without any thought of connexion between them, but adapted daily either to the station of the day or to the instruction of the catechumens, present from that Sunday on a remarkable cohesion and aim to place before our eyes all the traits of the suffering and persecuted Christ. The prophet Jeremias, a figure of the Messias, foretells his mission (Passion Sunday), utters his complaints (Palm Sunday), and his lamentations (Triduum Sacrum); St. John, the eye-witness of the tragedy of Calvary, points almost daily at the Gospel to the envious Pharisees leagued against the Christ and laying snares for Him. Meanwhile, during Holy Week, the four Evangelists give us the complete story of the Passion; the Epistles of the Mass show us filing past our eyes the figures of the suffering Christ—Jeremias imploring the Divine help against his persecutors (Friday and Saturday after Passion Sunday and Tuesday of Holy Week), Daniel praying with a heart full of anguish in the Lion's Den (Tuesday after Passion Sunday), Azarias making supplication in the midst of

[7] Cfr. Callewaert, in *Liturgisch Tydschrift*, Vol. I, p. 8.

the burning furnace (Thursday after Passion Sunday), Isaias presenting his cheek to his insultors and scoffers (Monday of Holy Week); or else they trace a living picture of the Man of Sorrows vested in blood-stained garments and laden with our infirmities (Wednesday of Holy Week). At the same time the Lenten hymns give way to the hymns of the Cross and the versicle "Angelis suis", to the versicles "Eripe me". Before this picture of her harassed Spouse covered with opprobrium, the Church thinks only of Him and not of the Saints. That is why the Suffrage of the Saints is suspended in the office and discontinued in the Mass. It is also the reason why the Saints' pictures and statues are covered with a veil in the church. It is to be hoped that in future reforms a way may be found to eliminate from this sacred period even all the feasts of the Saints.

From the above it may be inferred that at these three periods of the year the Church applies herself with might and main to the exclusive veneration of the three great mysteries of our Faith, the Redemption, the Passion, and the Resurrection,—not allowing herself or others to have attention diverted from them by devotion to the body of Saints through the "suffragium de omnibus Sanctis".

In virtue of a kindred principle, in the offices of feasts the accidental parts (commemorations and others) are dropped to a greater or smaller extent according to the varying importance and dignity of the feast.

It is in the light of this same principle that the other exceptions regarding the use of the "suffragium commune" are explained.

When the office is double, the Liturgy considers the feast sufficiently important and the intercession of the Saint whose feast is celebrated sufficiently powerful to allow of the omission of the "suffragium commune". The same may be said of an octave, which is but the prolongation of a feast of importance. As to the last exception, that of the Sunday which bars the "suffragium commune" because of the commemoration of a simplified double, the new rubrics introduced it for a twofold reason: first, to lighten the Sunday office (to that end are dropped also the third oration of the Mass, the "preces dominicales" and the "symbolum"), secondly, to give as

much recognition as possible to the double feast which is simplified for the occasion, yet communicates to this particular Sunday a certain festal character.

[TO BE CONTINUED.]

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SOME HISTORIANS OF THE MODERN PAPACY.

IN this, the third and last article of the series on historians of the Popes, we come to those who cover the period from the beginning of the Renaissance to our own day. This portion of history (ecclesiastical and civil) has an advantage over those which precede it in that it is more easily intelligible to us, the forms and ideals of an age like the sixteenth century more closely resembling our own. The political conceptions that then began to dawn on the mind of Europe are seen to be the immediate progenitors of the present system, characterized as it is by the coëxistence of distinct nationalities, the balance of power, the grouping of states into "alliances" and "understandings", and the gradual relegation of religion (and especially of the Papacy) to a subordinate place in mundane affairs. It is a period which "does not ask the reader to leave the sphere of ideas which he knows. It makes but slight claims on his power of imagination or on his sympathy with alien modes of thought. He moves at his ease in a world which is already related at every point with the world in which he lives." [1]

But along with this advantage of greater "intelligibility" there is the disadvantage attaching to the investigation of movements whose tendencies are still felt and whose problems are still in part unsolved. Though personal sympathies are ever ready to obtrude themselves, there is less effort required for impartiality in dealing with the early or even with the medieval papacy than in dealing with that of the modern period. The ancient days are gone, their difficulties no longer vex us, their energies have worked themselves out; and though no age can be said to be dead in the sense that it has left no results, still the distance in time, customs, manners, and ideals

[1] Creighton, *The Cambridge Modern History*, Vol. I, p. 2.

between, let us say, the tenth century and the twentieth, is so vast that one can afford to view the events of that day with a calm detachment not easy of attainment in regard to the epoch of Luther and Elizabeth. Of course the ecclesiastical history of any age teems with temptations to the partisan and the bigot, but these temptations are naturally more formidable, and more subtle, in proportion as the projects and ambitions of the men whose careers are being studied are seen to bear directly on the conditions in which one's own life is lived.

It is therefore not to be wondered at that the history of the Renaissance and Reformation popes should long have been a battle-ground. Such a state of affairs is inevitable while modern forms of education and religion thrive among us. And this circumstance is alone sufficient to account for the comparatively tardy adoption in this field of those methods of scientific historiography which have elsewhere produced results so splendid. A man may write coolly and dispassionately on Pius I who could not suppress a sneer at Pius II, and would lapse into bitterness when discussing Pius IV. And so far has this polemical spirit been carried in regard to the modern papacy that there is probably no period in the study of which the general reader requires to be so careful in the choice of books. A large portion of the work done in this field is so honeycombed with prejudice, unfairness, narrowness, bigotry, that though it be of no inconsiderable service to the professional historical scholar, it is practically of little use to the amateur, since the process of discriminating between what is true and what is false in its pages would require a training not to be demanded of any but those to whom History is a central pursuit. Therefore, keeping in view the practical requirements of our readers, we shall not undertake to give a complete list even of the best known and most important works dealing with modern papal history, but shall confine ourselves to those writers, three in number, who may be considered necessary acquisitions to the library of a busy priest who has time only for the best. After treating briefly of these, the writer would proceed to suggest a few ideas, very broad and general, on the period itself, which he hopes will help in forming a truer estimate of its character and serve in some sort as an introduction to the perusal of the authors of

whom he treats. These authors are Ranke, Creighton, and Pastor; the first a Lutheran professor at Berlin; the second an Oxford Anglican appointed to the chair of Modern History at the sister University of Cambridge, and the immediate predecessor in that capacity of Lord Acton; and the third an Austrian Catholic, long connected with Innsbruck and now holding in Rome an academic appointment from his government.

I.

Although it be a question just to what extent Ranke is read to-day, there are few works better known by name than his *History of the Popes*. For it was the occasion of one of Macaulay's most brilliant and most frequently quoted essays, and many who may never have seen a copy of the work have nevertheless a sentiment of gratitude to the historian who is, albeit indirectly, associated with a non-Catholic tribute to Catholicism. And yet even the fascinating pages of Macaulay ought not to overshadow the work that led to their being penned. The book is greater than the "review", greater than seems generally realized in our day, when the achievements of more recent scholars have made us less mindful of earlier workers who, though superseded in this or that department, are by no means out of date. Much has been accomplished in the domain of English civil and constitutional history in the past seventy-five years, yet no library would be complete without Lingard. The Byzantine era owes much to Bury, yet we must still read Gibbon. Dom Gasquet has shown us how valuable is the doughty Cobbett, though he has become overshadowed by later and more scientific investigators. And though the Reformation period has been the subject of first-rate historiography, we must still find room on our shelves for Ranke. Though incomplete, inaccurate, not always well-informed, though some of its conclusions have been recast, some entirely rejected, it remains a noble work, further in advance of its time and reflecting less of traditional and contemporary prejudice than is given to many a more modern work to be.

For Ranke was to no slight degree a pioneer. He explored a territory that had been explored before, but he brought to

his labor new methods and, more important still, a new spirit. Before his day history was in many instances made a handmaiden of religion or of politics. A historian was almost of necessity a partisan, and if his science was regarded in a higher light it was only as a dignified branch of Literature, the fitting pursuit of refined and elegant leisure. That it was an independent science, with claims of its own, apart from its controversial or polemical or literary value, was by no means adequately realized by the general reading public. But this was realized by Ranke. To him the Truth was the one thing that counted, and the task of the historian was to investigate without prejudice or prepossession, and to present the facts thus acquired in their proper light and with due allowance for time and personal limitations. He worked conscientiously, and during the years of his professorship amassed a fund of erudition which, for knowledge of facts, put him far ahead of most of his contemporaries. And this knowledge differed from theirs not in degree merely but in kind, for he went directly to documentary sources—letters, diplomatic correspondence, state papers. He availed himself of every opportunity to acquire truth at first hand, thus setting his work on a plane higher than that occupied by the mass of his predecessors. And this is the more notable and creditable when we recall that the field he chose was one presenting special difficulties to a German Protestant. It was not easy for one bred in the intellectual atmosphere of the Prussia of his day to approach with unbiased mind the Popes of the Reformation period; and that Ranke did this, and did it so well, is sufficient to entitle him to our gratitude. The whole tone of his history is moderate and respectful; the dignified and gentlemanly treatment of Alexander VI is a case in point. And he marked the beginning of the end of the bitter invective, coarse diatribe, or subtle insinuation which had been part of the accepted mode of writing.

Of course his work, as we have stated, is not without fault. To begin with, the documents at his command were few compared with the resources of investigators now. In our day the enormous Vatican Library is open to scholars of all nations and creeds, whereas Ranke, living before the pontificate of Leo XIII, was not in a position to study the very

documents which of their nature outweigh anything he could obtain. But what material he had he used, and so set a standard for future workers. Still (and this is his second defect) he did not always use them in the best fashion. While his predecessors troubled themselves little about documents, Ranke's reverence for them amounted almost to superstition. He seemed to forget that, if the printed word is not necessarily true, neither is the written. The mere fact that a given account of a conclave is taken from a diplomatic dispatch or the private letter of an Italian prince does not imply that the account is true. Ranke seems to have thought it did. Having got back to the "sources" he did not realize that beyond that deep lies a further depth, that the sources are themselves the legitimate object of criticism, and are available as evidence only when they have been weighed and sifted and have stood the test. Still this reaction against the undocumentary history of so many of his predecessors is an amiable weakness, for it at least forced scholars back to the fountain-heads of information, and having gone so far they might safely be trusted to go further and sift for themselves the wheat from the chaff.

II.

Of a different but not entirely dissimilar temper of mind was Bishop Creighton. Coming later than Ranke his lot was cast in goodlier times, inasmuch as he possessed in the German historian the advantage of a precedent and model. But this does not imply that he had no difficulties to overcome. In his inaugural lecture at Cambridge he outlined a plan the success of which would rescue History from the hands of such men as Macaulay and Froude. And one familiar with these "historians" will at once see that here was a project demanding not merely a high order of intellectual ability but considerable moral courage as well. For nowadays it is not easy to imagine the popularity enjoyed by such writers then. In the first place, they fitted in exactly with that "Protestant Tradition" of which Newman speaks, which had instilled into the mind of Protestant England, as axioms and first principles, that the Pope is anti-Christ, the Reformation was "glorious", Mary was "bloody", and Elizabeth was "good". And, sec-

ondly, they possessed one potent means of attraction (of which, we may add, the English school of historians has, to its credit, never lost sight), viz. the charm of literary finish. Though Macaulay may have written some bad history, that history was written in very good English. Despite a somewhat showy brilliancy, his rounded periods and balanced antitheses are not unworthy of comparison with those of Gibbon. And the *Dublin Review* was unconsciously prophesying when it said that, though nobody believed Mr. Macaulay, everybody read him, and everybody admired him. And if Froude is less known it is not for any lack of picturesque description or elegance of composition.

What Creighton set himself to accomplish, and what in great measure he achieved, was the elevation of English historical scholarship to a loftier scientific plane without any sacrifice of literary excellence. Indeed it may be questioned whether a man with his training could have sacrificed such excellence, even had be been so minded. For he bore the impress of the Oxford classical spirit, and anything he would write was bound to evidence that tradition. In this he is the superior of Ranke, just as the English historians generally achieve in this respect a greater measure of success than the Continental, except perhaps the French. But while Creighton's work has no small literary value, so far was he from subordinating truth to rhetorical effect that in the pages of the *English Historical Review* (of which Creighton was himself the editor at the time) the Catholic Lord Acton passed severe strictures on his leniency toward the Renaissance Popes. That an Anglican professor of History at Cambridge should be censured for undue mildness in regard to Pius II and Alexander VI was a new thing in Israel, and attests the boldness of spirit of the one who occasioned such criticism.

Truly, if he did not inaugurate, he at least powerfully stimulated a new and healthier movement. And consequently, while his History does not attain to the front rank in Literature, its rank as History is very near the front. His principal defect is his partial lack of that quality of "sympathy" which the largely biographical character of his narrative demands. An aloofness bordering now and then on cynicism, and occasionally causing him to lapse into moods not quite consistent

with his own noble and refined nature, mars what is otherwise a production of real scholarly merit. He taught Englishmen to contemplate the Renaissance and Reformation Popes from a more temperate and more sane angle of vision. And in so doing he lightened the task of his successors and helped to make possible what a century ago would have seemed almost, if not quite, impossible, a school of non-Catholic historians who can treat the history of the Papacy with sound judgment and a respect not infrequently deepening into reverence.

III.

But deservedly great as is the work of these two men, and wholesome as has been their influence, it has been reserved for what may be fittingly described as the Catholic school of historiography, the school of Baronius and Bollandus and Tillemont and the Benedictines of St. Maur, to produce the finest flower. For the past twenty-five years Dr. Ludwig Pastor, Director of the Austrian Historical Institute at Rome, has been giving to the world the results of his careful and painstaking researches into the History of the Popes from the Close of the Middle Ages. Of him at least would the hackneyed phrase hold good, that "he has made the period his own". His work in German Reformation history and his editorship of Janssen have peculiarly fitted him for the task he has undertaken, and this fitness has been too frequently and too generally recognized to require special emphasis here. But Dr. Pastor has other qualifications besides that of erudition. To begin with, he appreciates the position of the Papacy as only a Catholic can. Being to him the divinely-established centre of unity of Christ's Church, the institution is never confounded with its occupants or confused with its own accidental or transitory aims; and consequently he cannot write as Creighton sometimes does, for the simple reason that he possesses an insight into the nature of the problems with which he deals to which Creighton is a stranger, while in breadth of view he is the superior both of the English historian and of his own compatriot Ranke. In addition he possesses what is annoyingly absent from some of his contemporaries, viz. a faculty of esthetic appreciation absolutely indispensable to one who would enter into the mind of fifteenth- and sixteenth-century

Italy. His chapters on the Renaissance are more than a mere mass of erudition. Behind his wonderful accumulation of facts and his admirable command of them is a soundness of judgment which enables him to treat of the artistic life of the period with a vivid sense of its relation to general life. And, finally, he has enjoyed one tremendous advantage denied to both his predecessors. Ranke had to rely on such libraries and collections as were open to scholars in his day; Creighton wrote far from the scene of the events he was describing, and at times far even from the documents. Pastor has been permitted a freedom of investigation such as perhaps no student of a historical subject has ever enjoyed before, coupled with the facility of communication and wealth of resources that attach to his official position. For these reasons his work has surpassed all its predecessors and seems destined long to retain that eminence. So vast is the scale on which it has been planned and so thoroughly is it being carried out that, though the author has completed his sixtieth year, his History has not yet reached the seventeenth century; and if it is ever completed that must be by other hands. In fact it is doubtful if it ever will be completed, since no term can be set to such an undertaking, and each pontifical reign must go to swell the number of chapters, as long as the Roman See continues to afford material for the chronicler.

Of course every great enterprise must meet with some adverse criticism, and Pastor's *History* is no exception. Mr. Lilly, for example, dissents from his theory of a "true" and a "false" Renaissance; his account of the indulgence arrangements of Albert of Brandenburg, which were the occasion of Luther's revolt, has not met with universal acceptance;[2] and there are some who think him excessive in his strictures on the personal character of some of the popes—the opposite of the charge preferred against Creighton. But viewed in their proportion to the whole, these defects, if they exist, detract but slightly from the merit of his production. The numerous translations and wide sale are evidence of the consensus of opinion, and it is not too much to say that henceforth no one should attempt to treat this period or any portion of it until he has mastered

[2] Vid. the article on "Luther" in the *Catholic Encyclopedia*.

the volumes of Pastor. His work is among those that simply must be included in a library that aims at anything like representative completeness. It may never be "popular", for the Catholic historian lacks the perfect literary finish of Creighton. But crude indeed must be the style that would make dull reading out of the history of those pontiffs who ruled the Church in the age that followed the Council of Constance.

To formulate a complete and final estimate of the character of the movement which has given its name to this period would be at least premature, even if possible. The very diversity of opinion in regard to it is evidence that we are living too near the events to focus them correctly. We may be said to be actually living in them. Our systems of secular education date from fifteenth-century Italy, with the medieval element subordinated and in some cases entirely suppressed. Much of our art rose in the same age or shortly after. And very little experience "on the mission" is required to convince a priest that Protestantism has not ceased to be a vital force. Still some things have already become clear, and positions formerly held in some quarters without question are now definitively abandoned. For example, it is coming to be pretty generally acknowledged that the evil powers unloosed in those days had no necessary connexion with the Renaissance, which was in itself natural and therefore good, and the Humanists are no longer regarded as little better than pedantic enthusiasts, enamored of the cold beauty of a corpse that could never be made to live again. And this recognition of the naturalness and essential sincerity of the movement is beginning to bear fruit in a gradual—very gradual—abandonment of the view that the Reformation followed the Renaissance as a result of "the reäwakened intelligence of Europe", and a consequent recognition that the Protestant Revolt was really the principal cause of the distortion and partial failure of a movement which in its inception seemed pregnant of glorious things. It is this idea that we would attempt to develop in the following pages.

IV.

Modern writers on the Renaissance are careful to caution us against "the tyranny of a metaphor" by insisting on the fact

that at no time during the Middle Ages was the classic past utterly "dead", and that therefore the Renaissance was not so much a rebirth as the strengthening of a weakened impulse. The change was comparative rather than positive. The ancient Greek and Roman civilizations were seen under a new aspect and acquired a new valuation. Moreover, even textbooks nowadays speak in glowing terms of Scholasticism and Gothic Architecture; the *Summa* of St. Thomas and the *Dies Irae* are deemed worthy of study and admiration, and the descendant of New England Puritans may be found following with rapt attention the "un-Renaissance" ceremonial of Strasburg or Rheims. This is certainly a great advance beyond the days when the Middle Ages were conceived of as a period of semi-barbarism, relieved by glimmerings of metaphysics (mostly of small account) and some romantic but crude epic poetry. It has taken a century to get this far, but still it is not far enough. To appreciate properly the movement that culminated in Italy near the beginning of the sixteenth century, and which seems superficially to be alien to the spirit of medieval Europe, we must grasp two important facts: (1) that this movement was a return, not merely to the classic past, but to a traditional Christian method of dealing with it, and (2) that since this method was Christian, and had been successfully practised by the Church in the first stage of her career, it contained in itself nothing unsympathetic with, much less hostile to, the medieval civilization, and that consequently the two ought never to have been permitted to come into seeming opposition.

That the Renaissance was, in nearly all its phases, a reassumption of an earlier Christian attitude will be clear if we recall the training and the temper of mind common in the Patristic period. In Justin we behold Greek philosophy baptized and consecrated to the service of Christian faith; a parallel process in respect of Greek letters presents itself in the case of Clement and of Origen; the sermons of Chrysostom are models of classic style; and the muse of classic tragedy speaks again in the poems of Gregory of Nazianzum. The phraseology of Athens is employed in the exposition and definition of the divine revelation, and the architecture, the polity, and the music of the Church of the first six centuries were

in a sense as truly converts from paganism as were the generations by whom they were developed. In the happy phrase of Newman, the Græco-Roman civilization was "the soil in which Christianity grew up", and the extent to which that civilization would appear to be bound up with her fortunes has long been a commonplace of history.

Gradually, however, the situation changed. The non-Roman peoples, subdued to Christ, began to express their religion outwardly in terms of their native genius, until finally a new civilization arose, differing in origin from that of the lands in which the seed of Christianity had been first planted. This difference of origin is the kernel of the difference between them. The earlier civilization, though Christian when the barbarian invaders encountered it, was pagan in its source; the new was from its birth Christian; the former Christianity assimilated, the latter she helped to create. Greece and Rome were civilized before Christianity existed. Germany, France, and England had never known any culture comparable with that of the classic lands except what they imbibed as the complement of the Gospel. It is somewhat like an adult convert as contrasted with a child baptized in infancy and growing up under exclusively Catholic influences.

For this reason we can call the medieval civilization "Catholic" in the fullest sense, but this does not imply that the other is un-Catholic. Each had its elements of greatness, and there was never any reason why these elements should not in time have become harmoniously fused. Such a process was bound to come into operation as soon as peace and prosperity would open the way for a revival of what had been partially, but not entirely, neglected, of ante-medieval life. It was largely a question of external conditions—the spirit was always there in latent potency. The opportunity came at last: the time was the end of the thirteenth century; the place was Italy.

V.

It could not have begun any place else. Politically and geographically Italy was closer than the northern countries to the survivals of Roman civilization that still lingered in the East. Moreover, it was itself the scene of much that had been enacted of the brilliant life to which men now looked long-

ingly back, and of which the lapse of time and the ravages of war had not obliterated every vestige. In addition, it had been less affected by the medieval or "Catholic" culture. Scholasticism never took deep root in its soil. Though Anselm and Aquinas were by birth Italians, their great work was done north of the Alps, and their names are associated with Canterbury and Paris. And the Gothic architecture in Italy has remained in great measure an exotic. On the other hand, the studies for which the Italian Universities were famous—Bologna for Law, Padua for Physics, Salerno for Medicine—were precisely those most germane to the older culture, and only partially assimilated to the new. In fact it is a question whether there ever really was any "break" in Italy at all. She had always been the classic land, and had never quite lost the habit of regarding herself as the heir, if not of "the glory that was Greece", at any rate of "the grandeur that was Rome".

Bright indeed was that "second spring". In the course of one hundred and fifty years Italy resumed her old place as mistress of the nations, with a new province added to her domain. For so mighty was the impulse as to generate what was in many respects practically a new art—painting. And that impulse was powerfully aided by the patronage of the Church, the opposition of "clerical obscurantists" (what there was of it) being more than offset by favor in high places. The Vatican Library, the statues of Michelangelo, the Basilica of St. Peter, are evidence of the papal attitude. Whatever the Renaissance had of "paganism" was not of its fibre, and did not succeed ultimately in deflecting it from its true line of progress. Along that line it advanced in majesty and magnificence, until, having elevated the Italian peninsula to the very pinnacle of European culture, it crossed the Alps, and was just beginning its work in Germany and in France when it received a blow under which it reeled and staggered and from which it never entirely recovered.

VI.

It is not the proper task of the historian to speculate on what might have been, but it is hard to pass by this period without gazing wistfully on the picture the imagination paints of the

wonders that were about to be unfolded when classic Italy joined hands with the "Gothic" North. Here was an opportunity never before enjoyed of harmonizing two distinct, but by no means discordant, principles of Truth and Beauty. Everything clamored for it. The incipiently-decadent architecture of England, the over-refined subtleties and needlessly barbaric Latinity of the later Scholastics, needed but the infusion of the newly-energizing forces of classic purity, exactness, and elegance, to spring into a life perhaps more glorious than the one that was passing away. Such was the enchanting vision that was just about to achieve realization, when suddenly the dream was shattered by a man named Luther.

In this short space it is impossible to establish the thesis that Protestantism was the greatest enemy the Renaissance had to encounter, the only one that inflicted on it anything like a lasting wound. We must content ourselves with a few broad observations.

1. Protestantism, by its revolt against Authority, deprived its adherents of that source of guidance in things of the soul which is absolutely essential to keep any great esthetic or intellectual movement from running into anarchy. For such things, having their roots in the world beyond that of sense, need to be controlled by a power that possesses a clear insight into that world, and by virtue of that insight can distinguish between development and corruption.

2. Having wrought this mischief, Protestantism swung to the opposite extreme and so exaggerated the claims of Authority as almost to stifle the legitimate exercise of freedom. The dictum "Cujus regio ejus religio", which would have been incomprehensible to the medieval mind, was only the inevitable outcome of Luther's refusal to listen to the voice of Pope or Council, and has in turn produced that interesting type of mind which regards the citation of a rationalistic critic or a passage from some "great [infidel, of course] scientist" as conclusive of discussion, so that, while Catholics have one infallible Pope, the little popes of Protestantism and "Free" Thought must run away up into the thousands.

3. The Reformation movement in England and in Germany produced a moral decay among the people whereby their ar-

tistic activity was seriously impaired. Moreover, the old spirit of faith, which had generated the medieval masterpieces and breathed through many of the nobler and purer products of the Renaissance, was forced to give place to a religion cold, stiff, pharisaical and esthetically sterile. What Art has Protestantism produced? Or where is the "Reformer" who bears to Art the relation of Nicholas V or even Leo X? Contrasted with them we have such a Mæcenas as Calvin, who by barring organs and stained glass from his meeting-houses and stripping divine worship of its ritual accessories effected a divorce of Religion from Art that nearly proved the ruin of both.

4. The rigid social distinctions and the rise of the upstart Tudor nobility of England—results of the subjection of religion to civil rulers and the wholesale confiscation of Church property—caused education to be made the prerogative of a class and by thus depriving Art of its democratic foundation paved the way for those modern monstrosities that are known as "culture" and "good taste".

5. When we have added to this list the religious wars, with their disastrous effects in Germany especially, we have a fairly complete indictment. The Fatherland has indeed little reason to be grateful for an upheaval which left it split up into petty and mutually hostile states, and deferred to the nineteenth century its unification and the development of a healthy national life.

But though the Reformation did a tremendous amount of harm, there were some things which it could not kill, the budding English Literature, for example, though even here scholars are beginning to suspect that "all is not well". Still, we can accept as generally true that, when the Renaissance did manifest itself in Protestant lands, that manifestation was fain to assume a prevailingly utilitarian and naturalistic cast. The ideal beauty of Heaven was abandoned for the realism of earth; while the Catholic artist poured forth his soul in the countenance of an enraptured *Immaculata,* the Protestant was content with depicting the interior of an ale-house or the features of a self-complacent Vrouw. The Renaissance expended nearly all its energy on such things as domestic architecture and furniture; and the exceptions that occur serve only to give us a glimpse of what might have been if this splendid

impulse had only been allowed free scope in a united Catholic Europe. The dignity of St. Paul's in London or the tranquil charm of Heidelberg are of those things that sicken the heart with their murmurs of a blighted promise and a hope deferred.

VII.

And now turn to the lands that remained Catholic. It is only partially true to say that "they remained Catholic", for the Protestant upheaval was too great not to affect even those countries which in the end withstood it. One disloyal province can unsettle even those that remain faithful, and this is what happened in Catholic Europe during the seventeenth and eighteenth centuries. For Gallicanism, Febronianism, and Jansenism owe at least some of their success to the bad example of Protestantism, so that even where Faith was not destroyed it was weakened, and this was inevitably reflected in Art. Still, though the two centuries and a quarter between the Council of Trent and the French Revolution present many an unpleasant spectacle, they also show us much to be proud of, in intellectual and artistic achievement. We had better keep clear of that exaggerated contempt of this period which obtains in some quarters. It was, truly, an era of decadence in many ways, but that decadence was by no means so universal and fundamental as is sometimes assumed. There is a sense in which its Art is true and sincere. For it reflects the mental attitude of the people who produced it, and a baroque church, with all its faulty construction and garish decoration, has a charm of its own which obviously cannot be felt by one who enters it with the preconceived idea that it is not worth studying. It has an atmosphere as distinctive as that of any other style. The case for this much-abused period is stronger when we turn from architecture to the lowly art of ecclesiastical embroidery, stronger still when we come to the Spanish painters, and positively triumphant when we consider the wonderful development of church music. It is necessary to insist on this because some seem to think that to admire the Middle Ages means to despise everything else—a very unmedieval state of mind. But let us grant that this period does show a falling-off, are we then to jump to the conclusion that this was a natural fruit of the Renaissance, indicating the

nature of the tree? Emphatically, no. It was the result of outward conditions: the movement weakened and deteriorated just as a race of human beings would, if cut off from the outside world and left to stagnation and inbreeding on an island of the sea. For a grand magnificent impulse like the Renaissance, precisely because it was grand and magnificent, required a good deal of sustenance to keep it going, a constant and continuous assimilation of external energy. And this is just what it failed to get. There was energy in abundance in the races of the North, but the Renaissance was allowed access to very little of it, and the want of new blood soon manifested itself.

Yet the inherently vitalizing influence of Catholic Faith went a long way toward making up for this. For no sooner had the Council of Trent accomplished its work than there dawned an era of intellectual and artistic activity which in some respects need not fear comparison with the century of Aquinas. This was the age of the Jesuit schools, wherein the "new learning" of fifteenth-century Italy was used to combat the "new learning" of sixteenth-century Germany. It was the age that saw the boundaries of ecclesiastical science widened by the departments of Apologetics and Historical Theology. In History it can point proudly to Baronius, Bollandus, Tillemont; in Patristic Science to the Benedictines of St. Maur; and in religious art to the vestments of Italy and Spain and the canvasses of Murillo. If even in Catholic lands the Renaissance was wounded, the wound could not be lethal; for they had not severed themselves from the ancient health-giving centre of European life, the city of the Popes, where in a basilica of Bramante and beneath a dome of Michelangelo, a Pontiff in gorgeous vestments from Milan might be seen celebrating the Mass of a newly-canonized Francis de Sales or Vincent de Paul, while the choir accompanied him in the strains of Palestrina. The age that could produce these things was not dead: it was not even sleeping.

Ah, it is good to go back to those days, now comparatively neglected, and contemplate the progeny of a Renaissance wedded to the Church! They have yet to receive their due meed of justice, and we await with impatience the future volumes of Dr. Pastor which will tell us of the "spacious days"

of Urban VIII and Benedict XIV. Considering the extent of ground to be covered there is little likelihood of their all coming from his pen. Some will have to be left to scholars who, trained in his school and exercised in his methods, will continue his labors long after he himself will have passed away. But they cannot come too soon; for the period on which this monumental History of the Popes is now entering (and which we have just been rapidly surveying) stands in need of a historian who will enable students to perceive that, though differing from the Middle Ages in many external features, Catholic activity in the seventeenth and eighteenth centuries was animated by the same forces, and that a true appreciation of the Church of those days is to be gained by attending, not to the superficial differences, but to the fundamental concord. Until this is firmly grasped, much of the history of that time will be unintelligible; only when it has become generally recognized may the world begin to look at last for the happy fusion of "classical" and "medieval" which the Reformation hindered and postponed, but cannot keep off forever.

EDWIN RYAN.

New York City.

SOCIALISM OR FAITH.

IV. FATHER DRISCOLL GOES A JOURNEY.

THE DEAN OF MILTON was slowly and a little painfully climbing the great ranks of steps leading up to the doors of the State Capitol. He had not been abed at all the night before, and his knees were stiff from the long down journey of the morning. Very early in the morning he had said his Mass for the repose of the soul of a boy whom he had seen carried home dead in the night. After the Mass Father Driscoll's prayer had turned, from the boy who had gone blithely, with clean hands, to his death, to the living men whom he had seen during that night.

He had seen them, boys and men whom he had known since babyhood, with murder in their eyes; boys and men whose little histories of schooling and working and living were so like each other, so many times repeated, so like the figures of a pattern, that he had often thought he could have read all by

one: in a moment he had seen them turned into raging furies, who whined to kill.

For the time, he had held them back. Who could tell what instant that feeble leash of his would break? Whose hand would hold them then?

In the simple, unblinking way of a boy, the old priest had reviewed the case, for the benefit of Omniscience. The men were hungry, their children were hungry, he explained. They were desperate. They had seen their brother dead. The powers that were sworn to protect them were turned against them. Dear God, give them grace of patience. Stay their hands. Give me grace of strength and wisdom to know what is best to do.

The Dean had risen from his knees and gone straight in to where the telephone hung in the lower hall of the house. Calling the telegraph office, he had dictated a telegram to the Governor of the State, asking for an interview at twelve that day.

The instant transition, from the eternal simplicity of his prayer to the up-to-the-minute practicality of his action, was characteristic of this old priest, as it is of the Catholic Church.

He had not waited for an answer to his message. There would not have been time. He knew that the Governor was in Albany, held there by a struggle in the closing days of a special session of the Legislature. So he had taken the early morning train from Milton, trusting to the urgency of his business to get him the few moments of the Governor's time that he would need.

Looking up at the great square block of the Capitol building as he toiled sturdily up the steps, he was reflecting, what a great, blundering, helpless thing was this which men called the State. Here, this building was the outward symbol and the sign to which nine millions of people looked for such government as they had. Yet the building itself, one of the greatest and costliest ever built for any government in the world, was crumbling after only a few years. It had been honeycombed in its building by rapacity and inefficiency. The state which could not build even its own house with honesty and decency, had to presume to look after the interests of millions of men, any one of whom could have looked to the building of his own house with intelligence and thrift. Democracy, argued the

Dean, thinks that its government is the aggregate of the intelligence of the individuals governed. It is not so; it does not rise to the average even of that intelligence.

The Governor was a Protestant, come of the old Protestant stock of our hill country, where there still lives more of old-time Protestant bitterness than, perhaps, in any other place in this country. But he was a direct man who really wished to know the man-to-man truth of the problems that confronted him. He knew Father Driscoll of Milton by repute, knew that from him he would get straight truth in short words, and he was unfeignedly glad to see him.

"It's that strike of yours up there, I suppose, Father," he said as he seated the old priest. "I wish you'd give me an outline of the whole business, at first hand: I've tried to watch it and I've had reports, of course, but you are on the ground."

"You know John Sargent, the owner of the Milton Machinery Company," the Dean began, at the root of things. The Governor nodded shortly, and Father Driscoll went on:

"He owns not only the Company but he owns Milton, man and boy, hand and foot. It is a situation that is not supposed to exist since feudal times. But that is not the point. It exists."

"Always so in a one-mill town," admitted the Governor, who knew his state.

"He let the strike go on peaceably," the Dean resumed, "for a matter of three months. It seemed that it had settled down to a mere question of endurance—his money and his capacity for losing money on the one side, and the capacity of the people for starvation on the other. Then he became desperate. I believe that competition was cutting the ground from under him in the markets, while his wheels stood idle. He came to Milton and took personal charge of his end of the strike. He found that the head and the soul of the strike was Jim Loyd."

"That's the Socialist, isn't it?" the Governor caught at the name.

"Well," the Dean considered, as if he had never before thought of the matter, "he works twenty hours a day in the cause of his fellow-workers who are idle, and through all those hours he curses bitterly the fact that he is held down to an equality with them. If you can make a Socialist out of that—"

"I only know," said the Governor, "that the Socialists cut down the Republican vote of Milton a thousand or so last Fall. When I asked the reason, the Committeeman said, 'Jim Loyd'."

"It is likely," the Dean agreed. "The vote-cutting side of it would not occur to me."

"Now that is what I do not understand." The Governor was willing to digress, in spite of the fact that it was a very busy day and the other fact that a hundred senators and assemblymen were just at this moment holding up some of his pet measures. "Your Church opposes Socialism root and branch, is bound to, I believe; Socialism plans the end of you along with everything else, so far as one can gather; you preach against it officially and privately, I suppose; yet you never seem willing to come out and give any practical political help against it."

"Leo Thirteenth," said the old priest quietly, "did more to hold back the real dangers of Socialism than did all the political organizations of the nineteenth century."

"That may be, Father; I do not know the world question broadly enough to dispute it. I speak of matters as I see them right here at home. Your Church is, potentially, the greatest political force in the state. Socialism directs itself pretty squarely against you—for reasons which you must appreciate more fully than I do. Yet, practically, you do nothing."

"You mean," said the Dean slowly, "that we should use our influence to organize voters against Socialism?"

"Well, it's about the only effective way."

"From that," said the Dean, gazing at the ceiling, "it would be only one step to organizing them to vote for either the Democratic or Republican candidates."

The Governor held up his hands laughing. "Don't do it," he appealed, "I'd be the last Republican governor of New York!"

"It might not work that way—I've a young assistant at home, Father Huetter, a Republican after your own heart, and I suspect he'd have more power than I. But, seriously, Governor, we are talking about the impossible. The business of the Catholic Church is with the souls of men. She has to do

with them, not as Republicans or Democrats or as Socialists, even, but as souls. Now her business with them concerns the Ten Commandments of God. Are they obsolete? Has our civilization become so complex that there must be written ten new commandments to govern trusts and the division of labor and its products?

"You, in common with every other man who thinks beneath all this yeasty talk of to-day, know that there are social troubles and labor troubles for just one reason. That reason is that some man or set of men in a position to do so with impunity is breaking one of the laws of God against his fellow men.

"You speak of 'solutions'; the Socialists want 'solutions'; every man who mounts a barrel to talk has a 'solution'. We know that there is one solution and only one. That is the law of moral justice between man and man or between one man and a thousand other men who may be in some way dependent upon him."

"That must be the business of the Church, then; the State cannot handle abstractions." The Governor was positive.

"Governor, there are no abstractions. The law of moral justice is written all across your statute books. Why is it not in force? The business of the Church is to educate the conscience and mould the heart of the people so that they see justice and wish it. When the people—who are the State—see justice and wish it, and yet it is not done, where is the fault? In the machinery of government, which does not respond to the will of the driver. Then the machinery must be changed. Now, there is more Socialism than has been heard in this chamber for a long time, I believe."

"It does not respond," said the Governor smiling. "I can attest that. I was elected to make a certain law. The senators and assemblymen out there were sent here to pass the same law. They are out there now squabbling each for himself, and I cannot get the law."

"I listened a while as I was coming in," said the Dean. "It sounded like the Athenians in the market-place: one saying one thing, another another thing. In the meanwhile my people are heart-sick and desperate and starving. God knows what is happening in Milton this minute."

"Forgive me," said the Governor. "I know you did not come all the way down here to hear my troubles. Just what is the situation?"

"Sargent tried to bribe Loyd," the Dean resumed promptly, "and at the same time tried to discredit him by spreading the report that he was ready to betray his fellows. Why Loyd did not kill him I do not know, for he is a man of violent and terrible temper.

"It came near to throwing the town into riot and utter lawlessness. Then before Loyd had gotten fully in command again, Sargent hired anarchists and agitators of every type to come into Milton on Labor Day to stir up bitterness. He even appeared in the street himself and kicked a dwarf, to provoke an attack upon himself."

"You saved his life that day, I've heard."

"Loyd would not have let him be hurt, anyway. That was the evening he wired you for troops, and I followed his message to you with one saying that there was no need. There was no need. But, yesterday Sargent had two hundred deputy sheriffs sworn in, roustabouts and hangers-on generally they are, I believe, and brought to Milton. Ostensibly they are there to protect his property, but their real business is to provoke the men to such a bloody conflict as will break the strike by frightening the more timid of them.

"Last night young Harry Loyd, Jim Loyd's young brother, was killed by these deputies as he was passing the mill gate."

"How?" said the Governor. "Was there no rioting, no attack on the mill?"

"The boy was alone," the Dean responded quietly, "walking whistling down the road from his girl. You heard otherwise this morning?"

"My report was confused," said the Governor guardedly. "Go on, please, Father."

"There is no more. John Sargent stood at my side on the street last night and listened to thousands of men clamoring for his life. In the dark, he went away like a shadow. Whether he got back to the safety of the mill or left Milton on foot I do not know. No man in Milton would have dared give him conveyance, and he could not have boarded a train."

"Then you think Sargent is deliberately trying to bring on bloodshed. Doesn't he value his own life?"

"The workings of physical courage and physical cowardice are very peculiar, Governor. But that does not interest me. His life is no more important, except to himself, than was the life of the boy who died last night. Now I believe that John Sargent is morally responsible for the death of that boy. But legally, in the eyes of men, who killed Harry Loyd?"

"Why, Father, that would be hard to—"

"*You did.*"

The old priest had spoken calmly, with the quiet emphasis of simple conviction. It struck the Governor harder than if he had been angrily denounced. He shrank back in his chair, throwing his arm before his face. For the space of a full minute the two men sat without a word, until the distant clanging of an elevator door seemed to rouse the Governor.

"Surely, Father," he said, gathering himself together, "you go too far. My position does not—you cannot throw responsibility upon a man like that. I did not even know that those deputies had been sworn."

"You know it now," said Father Driscoll relentlessly. "If another man be killed to-night, who, then, shall be responsible?"

"It comes back to the old thing," the Governor returned, smarting. "The machinery of state. I cannot reach my hand from here to Milton to stop things."

"Governor, is it well to hang on that word 'machinery', when murder, actual murder, is what we have to think of? Those two hundred deputies are the officers of the county. They are deputies of the sheriff. The sheriff is your deputy. They and he are virtually at your orders. Can you say that you are not responsible for their acts?

"But neither did I come here to charge you with this. It is bad enough in all conscience, without stopping to cavil as to where the blame lies. There is now just one important question. That is: Are you going to prevent bloodshed and suffering? Nothing else really matters just now."

"I do not see just what I can do. The state constitution hampers the executive in so many ways."

"But the state constitution does not hamper John Sargent. The 'machinery' of which we talk seems to respond beautifully to his will. He has but to use a little money, and he finds

himself in direct command of an arm of the law. Finds that arm ready to do murder at his bidding.

"Can it be, Governor, that you do not realize the horror and the crime of it? Those deputies wear the badge of government. They, to my men, represent government, all that my men see of government. The government, then, comes to kill them, peaceful, God-fearing men, every one as valuable to the State as you or I, and comes to kill them at the word of John Sargent, their enemy.

"A little while ago you wondered why the Catholic Church gave no practical help in holding back Socialism. In common reason, Sir, tell me, how long do you think any government should last which can be so turned back against the lives of those who support it and make it possible? If it were not for the great balancing inertia of the millions of people such government could not continue over night. You know that."

"Yes. But the system of government exists. The executive must be the last to think of overturning it."

"I am not thinking, Governor, of the State nor of its system. I am thinking of three thousand men in Milton. They are my friends and my children. I baptize them, I marry them, I bury their dead. Protestant and Catholic alike give me respect, and, I hope, some love. I preach to them law, and sufferance and patience. But how long may I continue to preach law to them, when the law turns rifles of murder against their breasts? How long shall I tell them to go on starving quietly and letting their children and their women starve, how long shall I preach patience to them, when the fruits of patience are death? Socialism! Socialism is not dangerous! But murder is dangerous! And hunger is dangerous!"

The Governor was amazed. This quiet-spoken, priestly old gentleman had suddenly blazed forth into a fire of very human feeling.

"I do not know, Father," he said hesitatingly, "the power of the State is not to be put to use except as a last resort. The people do not like it."

"Governor, are you the man to stand with your hand at the helm of state, watching the winds of political chances? I do not believe you are that man. I cannot blame you for think-

ing of your own future, no. But when you were made Governor of this State the conduct of its government fell upon you alone, so far as your power goes. The first article of your oath as governor is to protect human life. That thing is concrete. There are no systems or confusing theories about it. I have shown you that human life is in danger, and *that* through the authority, and complicity of the State itself, through you, in fine. Are you going to protect that life?"

"What do you think could be done?" The Governor did not say that he would accept the Dean's suggestion. Probably he was merely groping for a way out of the immediate position in which he found himself.

"Those two hundred deputies must be removed. You cannot, perhaps, force John Sargent to send them away from Milton, but you must at least take from them the sanction and the authority of the State. So long as they wear your badge, you are responsible for them. It is unthinkable that our men should be at the mercy of these who hide behind the great power of the State. You must make Sheriff Beals discharge them."

"I can do that, maybe; but will that help matters practically. They will remain in Milton in the pay of Sargent and the result will be the same."

"Then you are bound by your oath to send troops there and prevent murder. It will be that."

"That is difficult, since I have given out your message of only a week ago, in which you said there was no need of soldiers. There were people, strong influences, urging me to send troops then. I refused to send them, on your representations. I do not see how I could explain my change of sentiment."

"I have explained mine," said the Dean quickly. "John Sargent has begun to kill men with deliberation."

"That is difficult to prove, Father. The affair of last night might have happened in so many ways."

"Governor, do you believe that I have given you a truthful and accurate account of the situation?"

"I do. Certainly, Father."

"And do you believe that John Sargent, no longer ago than last night practically admitted to me that he was going to do these very things?"

"I have your word, of course, Father. He must have been mad."

"He was telling me only what I already knew instinctively. And that was after he had lectured me on the dangers of Socialism."

"I see," said the Governor. Though just what it was that he saw was not entirely clear.

"You understand and believe what I have told you, then. The lives of men are in danger. You can save them. You will do it?"

"I must do it. I will do it. But I—it will cost me a great deal."

The two men fell into a short silence, while the Governor was counting the chances. Finally Father Driscoll said quietly:

"Governor, you know that I have never taken any active part in politics of any kind. But I have lived a long time, and I have seen the coming and the going of many men in public life. I have watched their careers. No man of them ever hurt his career by following plain duty. Compromise and weakness at critical moments are the things that sooner or later remove most men from a path to greatness. I am old and I have seen. Believe me."

"I know you are right, of course, Father, but—"

"No. Do not take it that I spoke from principle or religion. I spoke simply of sound politics. Any close student of our public life could tell you the same.

"But I am not a Fenelon. At times I am only a prosy old man, and every man must cut for himself the solid steps up the rock of his life.

"I am talking here, and I have not yet come to the real business of my day."

"Why, I thought we had settled—" The Governor began, a little nervously.

"I spoke to you of three thousand men in Milton. There are more than that number of women and children who have to be spoken of."

"What of them?"

"They are starving." The Dean put it simply, baldly.

"That is harder yet," said the Governor. "But nothing can be done. The men will not give in and go back to work."

"No. They will not give in. And the women and the children would rather starve than see them do so. Were you ever hungry, Governor?"

The Governor looked up quickly. Then, understanding, he shook his head slowly.

"No," he said slowly, "I never was. I don't know what it means."

"No more does any man who has not felt it. Nor does any man except the father himself know what it is to have a child weak with hunger look up into his face and wonder why there is no food.

"Governor, this strike must be stopped. You must stop it."

"I?"

"There is no other man who can do it, except John Sargent, who will not do it."

"But I—I am not a Czar. I have no power over John Sargent. Nor have I any over the men. They would not go back to work, if I tried to drive them with soldiers. You know my limitations. You know the governor can do nothing outside of an acute crisis; very little then."

"The crisis in Milton is the most acute that could possibly be imagined. There is bloodshed on the one hand and starvation on the other. By a simple act you can send the men back to work and put bread in the mouths of women and children. Will you do it?"

"I do not understand you at all, Father. There is nothing that I can do," said the Governor decisively.

"There is. And I think you will do it," the priest affirmed evenly. The Governor sat back and waited. He could not imagine what might be coming next. The Dean stretched his arm out across the corner of the desk and spoke slowly.

"The men would be eager to troop back to work at your word. You have only to send a few soldiers up there, two companies with one good man in charge would be plenty; take charge of the mill and put in an office force. The river will run the mill. It does not need John Sargent's hand."

The Governor was dumbfounded. The thing was unheard of. He struggled for speech, until a certain thought struck him. Then he exploded:

"Why! That's Socialism—confiscation! John Sargent would have me impeached!"

Father Driscoll leaned over the desk and said, a little grimly:

"Governor, I think you would rather not have said just those words: John Sargent would have you impeached. Remember that the other side of the picture is this: Men as good as you, and better than John Sargent, will be killed, and women and children will starve."

"I do not mean John Sargent exactly," said the Governor, flushing a little. "I mean his associates, the whole financial power of this State and of the Nation, the party which gave me office and to which I owe loyalty, all would condemn me."

"Sir," said the old priest sturdily, "you owe loyalty to the people of this State. *They* gave you office."

"But, it is Socialism. I do not believe in it."

"Governor, it is no more Socialism than it is Polygamy. It is common sense in a crisis. If there were a flood or a great fire, which might not cause half the suffering of this strike, you would commandeer the whole resources of the State to restore normal conditions. You can do it here just as constitutionally, and with every right.

"You speak of impeachment. Would the Assembly dare to vote your impeachment in such a cause. They would not, and you are too good a politician not to know it. You know that the very attempt, by the forces of which you speak, to ruin you —and they might attempt it—would do the one thing for you that would make your life great. It would take your future out of the hands of organization and of party system and place it on the one foundation where the career and future of a great man is safe, in the heart, the great sound heart of the people."

The Governor was thinking rapidly, but he was not ready to speak. As a man, the words of the priest stirred him, brought him back to days when, first entering public life, he had vowed that nothing, no combination of forces or organization, should ever swerve him from the absolute right. He knew that there was a powerful truth in what the priest had said. He knew only too well that a man's public life was really secure only in the understanding and trust of the people. But he knew that the step which the priest was urging was one that would cut him off forever from the confidence of

the men who had made the steps for him up to where he stood. He knew that it was the right thing, that, probably, in the long run, it would be the great and the wise thing to do. But loyalty to the immediate party and to individuals is always a fetich to men in our public life, and he felt that it was too strong for him.

"I believe that you are right, Father," he said slowly. "But you do not know all that it means. You do not know the many lines that go into this net that we call the government of the State."

"In a crisis," said the priest sententiously, "where there is suffering and the lives of men are in danger, there is but one way to clear away lines and knots. Cut them."

"What you suggest, the solution that you see so clearly, may be used some day, perhaps before long. But I do not think the people are ready for it yet. Certainly, the party on whose platform I was elected did not anticipate any such thing from me. And, after all, our government is a government based upon party principles. I am a Republican, not a Socialist."

"Yes,' returned the Dean, "it will come when, as with all compromises and half measures, it will be too late. You are afraid of the name Socialism. Are you more afraid of the name than of the thing?

"You call upon men," he went on, "to come to the aid of order and law, against Socialism. You are afraid of chaos. But do you realize that Socialism gets ahead in this country for just one single reason? That reason is, what you have just been telling me: The hand of government cannot do right because it is tied by many knots. The man who, in your position or in the one position in this country that is greater than yours, will cut some of those knots, who will show the people that government is a thing of heart and hands and brains and not a thing of paper and tape, that man will be able to laugh Socialism out of the country."

"I am tempted," said the Governor, revealing a part of the vision that was flashing through his brain. "I believe that a man might build up the greatest career of the century on just what you say, Father. But—"

"I did not mean it that way, Sir. Though you are right," the priest admitted, "and logical.

"I have but one thought in my mind. It is the thought of the minute. My people are in danger and they are starving. You can save them. It is the step that is at your foot. Will you take it?"

A secretary here ventured to interrupt. It was evident that the secretary had a very high idea of the importance of the business which waited outside, for he handed a card to the Governor and stood waiting, as if sure of an immediate response.

It was John Sargent's card, and the Governor, a little annoyed that Sargent should seem to have such unceremonious entry to him, handed the card to Father Driscoll.

"Shall I have him come in?"

"My business is finished, Governor. I can say no more. It rests with your sense of duty," said the Dean rising.

"No." The Governor detained him. "I wish you would stay, Father."

The Governor took a hasty command of the situation, as John Sargent strode brusquely into the room.

"Mr. Sargent," he said, "I presume that you are here on business about the strike in Milton. Father Driscoll is here upon the same business. It is very opportune that I should be able to hear at one sitting the two men most competent to discuss that situation."

Sargent stared shortly into the quiet face of the old priest and finally nodded to him. Then he turned sharply to the Governor.

"I have nothing to discuss here. I asked you for troops. You refused them, on the word of this man here. You were wrong. My mill was blown up by dynamite this morning. Loyd has been arrested. I do not know how many were in this. But I want troops there at once. I want force enough to arrest every striker in the town if necessary. You could have prevented this, Governor. Your weakness is responsible for it."

"A few moments ago," said the Governor curtly, "I was told that I was responsible for the killing of a man in Milton last night. Is that right? Was I responsible for young Harry Loyd's death?"

"There was rioting. It was his own fault."

Father Driscoll swung around indignantly in his chair, but, before he could speak, the Governor broke in:

"I do not believe that, Mr. Sargent; do you?" Sargent flushed darkly but the Governor did not wait for his answer. He turned to Father Driscoll, saying:

"Have you any suggestion, Father?"

"Only this," said the Dean, as though thinking slowly to himself: "I left Milton early this morning, but in broad daylight. The town was then quiet. There was no disorder of any kind. The mill gates were guarded and well patrolled. How could any man or men have entered there, in full daylight, and set dynamite? I should like to see the message which Mr. Sargent received apprising him of the affair. It would be interesting. Perhaps he has it with him."

The Governor turned quickly to Sargent.

"Have you it?"

"I have it," said Sargent, "and it came in private cipher. Even the telegraph company can't help you. No one sees my private business. I see what this priest means to infer."

"I do not, yet," said the Governor. "But before we speak of troops or anything else, will you read me that message?"

"I will not. This is not an inquisition."

"Mr. Sargent," said the Governor rising, "I am rapidly coming to a certain decision. I did not think ten minutes ago that I should ever come to that decision. It is one that means the risk of my whole career. It probably involves a great deal to you. It may change the whole economic future of this State. In another minute I shall have arrived at that decision. Before I do—once more, will you give me that message?"

"No."

The Governor paced the floor carefully three times. He gave more than the minute he had allowed. He turned and sat down at his desk with a certain finality. When he spoke it was in the voice of one announcing an ordinary intention.

"Mr. Sargent," he said, "the troops will go to Milton. The town and all in it will be placed under martial law. The soldiers will take charge of your mill. The men will go back to work the day after to-morrow, under the conditions prevailing before the strike. A force will start at once to take

charge of your office. I would advise you not to interfere with them in any way. When you are ready to arbitrate your differences with the men I shall appoint a board, and raise the martial law."

John Sargent sat glaring. He had seen many governors. This one had suddenly gone mad; that was all.

Then a doubt struck him, and he leaped from his chair. He walked over to the Governor, shaking with anger and menace.

"You fool puppet," he shouted, "I almost believe you mean it."

"I mean it so much that I am now calling my secretary to set it in motion," said the Governor, as he calmly touched a button.

"And how long do you think you'll be governor after you attempt it?" roared Sargent, standing over him threateningly.

"I considered that an hour ago."

"Oh, you did, did you? With this man here? The two of you sworn to uphold law and the order of things, and you sat here plotting to ruin me and bring the curse of Socialism on the country."

"On the contrary," said the Governor lightly, "I had already refused to do this thing though Father Driscoll had pleaded for it. I am doing it now. Why? Well, say, because I do not like you. You see what little things sometimes change the course of destinies and states."

"A little thing will change the course of your lunacy," said Sargent grimly, as he turned to leave the room. "There is a man here in Albany who made you governor. He can unmake you. There is an Assembly out there now that will impeach you."

The Governor turned to Father Driscoll and said with a smile:

"There, you see, Father, how the strokes of state are struck —and foozled," he added, just a little ruefully.

Father Driscoll rose, preparing to go, and said evenly:

"You have done right, the thing that lay to your hand to do. You will save the men, and give bread to the women and children. All the powers of privilege and interest and rapacity will hound you. You have measured the fight and counted the

cost. And—and I do not think you are sorry. Your future is set on the right, and it is in the hand of God. No. I do not think you are sorry."

"No. I am not sorry," said the Governor, as he took the old priest's hand.

Then the Dean went slowly down the great ranks of steps before the Capitol.

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[TO BE CONTINUED.]

THE SOUL THE ONLY PRINCIPLE OF LIFE.

SCHOLASTIC PHILOSOPHY teaches that the soul is the substantial form of the body, and the Church in the Council of Vienne has made this doctrine an article of faith as far as man is concerned. The interpretation of this doctrine has been a subject of controversy between the various schools of philosophy and theology within the Church. All, however, agree that it means at least that man is composed of body and soul as of two essential parts, and that they are so united as to form one substance and one person, and that the soul is the principle by reason of which man has human nature and life. The Thomistic school goes further and teaches that it is by reason of the form that the body is constituted even as a body, whilst the Scotists hold that there is a subsidiary and dependent *forma corporeitatis* which makes the body a body anteriorly to and independently of the soul. Some of the Scotists admit of a plurality of such forms for the various constituents of the body. None, I believe, admits of a principle of life independently of the soul. All agree that whatever form of life is found in an organism comes from the soul alone, and that there can be no vital activity independently of it. Now, it is precisely on this point that there has arisen within the last few years a doubt, which, I think, deserves some discussion.

A few years ago Dr. Harrison in the course of his researches on frog embryos succeeded in cultivating outside of the organism nerve cells in a drop of lymph. In 1910, Dr. Burrows, studying with him, improved the method and adapted it to the embryonic tissue of warm-blooded animals. Since then

Dr. Burrows and Dr. Carrel of the Rockefeller Institute for Medical Research have made some rather startling experiments in the cultivation of adult tissues of mammalia outside of the body. The experiments were performed as a rule on adult dogs and cats. Small portions of tissue were extirpated, placed in a plasmatic medium taken from the same animal, and sealed in hollow glass slides. These were placed in an incubator at 37 C. The microscope was placed in a special thermostat and kept at the same temperature. The growth of cells was thus observed over a period of time, and the multiplication of cells directly seen. Concerning the results obtained Dr. Carrel says:[1] "The plasmatic media were inoculated with many tissues or organs, of which all were found to multiply or grow. The cultures of the different tissues, as we shall call them, contain common characteristics. The time of the beginning of cellular proliferation depends on the nature of the tissue, the age of the animal, and other more or less important factors. In the cultivation of glandular organs of adult dogs, the vegetation starts after thirty-six or forty-eight hours. But, if the young animal is only a few days old, new cells appear in the culture after ten or twelve hours. Four or five days after the inoculation of the medium, the cultures of thyroid, kidney, suprarenal, etc., are in full activity, and remain in this condition as long as the medium allows." Dr. Carrel then describes in detail the various cells that appear and the process of their growth; but this is not of immediate interest for our purpose. A second part of the study consisted in the modification of the rate of growth of the cells by passing them through another medium; six and seven day old cultures of thyroid were used. Eleven and twelve hours later new cells were produced from the parts of the tissue previously inactive, as also from the new cells produced. It was found that the thyroid of an old animal had become as active as that from one a few days old. "After twenty-four hours we noted that a few cells had wandered from the old plasma into the new. In one experiment, less than four hours after the inoculation, the new plasmatic medium already contained new cells. One of these cells was fusiform and its activity was so great

[1] *Journal of the American Medical Association*, 15 Oct., 1910, p. 1379.

that we could follow under the microscope the motion of its cytoplasmic gravitations and the changes of its shape. In a few minutes, one end of the cell became very large, while a long tail grew at the opposite end. Finally the cell became multipolar. Other cells appeared at the same time in the new medium. Thirty-six hours later the culture was fixed and stained and many active cells resembling epithelial and connective tissue were found to be present in the new plasma. *We had, therefore, obtained a second generation of the first culture of thyroid cells.*" The conclusion which Dr. Carrel draws from his experiments is that adult tissues and organs of mammals can be cultivated outside of the body, and further that their culture does not seem any more difficult than that of many microbes.

In the course of his experiment Dr. Carrel has also succeeded in keeping alive whole organs outside of the body. In an article entitled "Visceral Organisms"[2] he gives the result of an experiment in removing the heart, lungs, liver, stomach, and part of the intestines, pancreas, adrenals, kidney, and spleen from a cat, and preserving these organs in an incubator at 38 C. (100.4), while the lungs were artificially ventilated. The cat, of course, died by having these organs removed. Generally blood transfusion from a living cat was made, with the result that the activity of these organs became almost normal. "It was observed that the viscera were living in an apparently normal condition. The pulsation of the heart and the circulation of the organs were normal. . . . Some of the visceral organisms died almost suddenly after three or four hours, but most of them were still in normal condition ten hours and even twelve and thirteen hours after the death of the animal to which the organs belonged. . . . In the last experiment the death of the visceral organism occurred thirteen hours and fifteen minutes after the death of the cat from which it originated."

Any one reading carefully the description of the experiments of Dr. Burrows and Dr. Carrel will, I think, admit that there is here question of true vital activity outside of the

[2] Carrel, Visceral Organisms, *Journal Am. Med. Assoc.*, 14 Dec., 1912, p. 2105.

body. The experiments are made by men whose standing in the scientific world is such as to preclude the danger of careless observation or inaccurate description. There can be no question of mere mechanical reflexes or chemical changes still carried on in the cells by virtue of a former vital impulse. There is no gradual dying away of activities that persisted in the cells. On the contrary, they begin three or four days after the extirpation of the tissues and "four or five days after the inoculation of the medium are in full activity and remain in this condition as long as the medium allows". Nutrition, growth, and cell division are universally recognized as activities of life. We must then accept the facts and deal with them as such. The possibility of the continuation of cell-life in tissues taken from adult mammals seems demonstrated.

I am quite aware that there is a very easy solution of the difficulty raised by these experiments. They have been made on animals only; and many of the Scholastics teach that the animal soul is not simple and indivisible, but is divided with the division of the body which it informs—(Scotus, Toletus, Suarez). Consequently the extirpation of a portion of the body means also the separation of a portion of the vital principle, and thus the separated cells live by the portion of the soul which they carry with them. This easy solution will, however, not satisfy Thomists who hold that the soul of the higher animals is simple and indivisible; nor will it satisfy either school, should it be shown that human tissue can also be cultivated outside of the body. Though I have not been able to verify this, I am told that this has been done. Skin-grafting might be a point in question. However, I am convinced that as in other cases, here too, the *experimentum in anima vili* will be verified within certain limits also in man. At all events, I should not like to pin my convictions concerning the simplicity and spirituality of the human soul on its non-success. Such an attitude might easily convert the microscope into an engine of warfare on dogma and religion.

There occur to me two theories of explanation: the first based on Scotistic conceptions, an extension of the theory of corporeal forms to embrace cell-life; the other inspired by the Thomistic thought of the unity of the substantial form in the organism with the recurrence of the forms of the chemical

bodies in the breaking-up of the compositum. I shall explain both in detail.

The first of these theories may be enunciated in the words of a distinguished writer in THE ECCLESIASTICAL REVIEW:[3] "There is life in the body that does not proceed immediately from the soul or depend intrinsically upon it; that each cell has within itself a principle of life, incomplete, dependent, subordinate to the life of the whole body, yet capable of subsisting so long as the nourishment that is provided lasts." These incomplete, subordinate, dependent cell-forms are clearly conceived after the fashion of the *forma corporeitatis* of Scotus, yet the theory goes a great way beyond Scotus, who would not admit of any principle of life beside the rational soul. It is, however, a specious theory, and one that explains the facts exposed above admirably. The main decision of the Church concerning the soul as the principle of life is that of the Council of Vienne, defining the soul to be the substantial form of the body; all later pronouncements were mainly intended to safeguard this fundamental doctrine. It might, therefore, be argued that this theory is in principle the same as that of the Scotistic school, which has existed in the Church for centuries without serious reproach. Yet in extending it to life, there is, no doubt, a complete departure from the common doctrine current in the schools; and for this reason it seems not entirely free from danger. Pius IX thinks that even the dogma of the Church is put in jeopardy by it. In a letter to the Bishop of Breslau against Baltzer, a disciple of Guenther, he says: "Hanc sententiam quae unum in homine ponit vitae principium, animam scilicet rationalem, a qua corpus quoque et motum et vitam omnem et sensum accipiat, in Dei ecclesia esse communissimam, atque Doctoribus plerisque et probatissimis quidem maxime, cum ecclesiae dogmate ita videri conjunctam, ut hujus sit legitima solaque vera interpretatio, nec proinde sine errore in fide possit negari". No one, I think, will say that this is an ex-cathedra decision, and is evidently given mainly to safeguard the dogma of the union of body and soul; yet it shows that the mind of the Church is hostile to such an explanation of the facts that we are seeking.

[3] April, 1914, p. 454.

The second theory, remaining within the outlines of Thomistic thought, I believe, can give a satisfactory solution without departing too far from traditional teaching or running the risk of coming into conflict with the dogmatic decisions of the Church. The soul, then, is the substantial form of the body, giving to man his human nature; the source of all life, movement, and being. The rational soul is not only the principle of all life; but is the form of the body even as a body; it is the substantial form of every chemical compound and element that goes to make up the body, utilizing and directing their forces and energies for the purpose of the whole organism. As the greater contains the less, so the soul virtually includes all lower forms. When man dies and the soul is separated from the body, the body is an aggregation of various chemical substances, changing and decomposing, until stable compounds are formed. Now, these various chemical bodies have substantial forms which have been produced by the very fact of the departure of the soul and the action of natural agencies. Oxygen, hydrogen, carbon, sulphur, and their compounds react in the same manner and are of the same nature, whether obtained from a human body or not. In the decomposition of the human body, they have become actually what they were virtually when in the human body. There they were informed by the soul and made a part of the living organism, but they had the same affinity and other chemical and physical properties that they would have in the free state. These properties constituted the proximate disposition for the return of their natural forms. Why should we not apply this doctrine to the living tissues of the body and to the cells that constitute them? The rational soul virtually contains the lower vital forms and exercises their activities in the cells. Why should not the cell activity be a proximate disposition for the production of a vegetative principle of life in the breaking-up of the compositum in death, or in the separation of a part of tissue from the unity of the body? You ask, where does this principle of life come from? I answer by asking, where does the substantial form of the chemical substances come from, when they leave the unity of the body? *Educuntur de potentia materiae;* that is precisely where the principle of life in the isolated cell comes from. This does not mean spontaneous generation of

life, for it is not the production of the living from the lifeless without the influence of life. It is the production of life, in conformity with dispositions existing, under the influence of the soul. It is the greater producing the less, and not vice versa, as in spontaneous generation. As St. Thomas teaches that the mountain of life is climbed by matter through a succession of intermediate, transitory, forms of life until it is proximately disposed for the reception of the rational soul; so also is the descent made from rational human life through a succession of transitory forms down to dead matter. A bit of tissue separated from the organism does not immediately fall apart into the elements that compose it, but before disintegration the cells that compose it may, under conditions favorable to life, continue for a while to exercise cell activity under the influence of a vegetative principle of life.

Given the facts of Dr. Carrel's experiments and supposing that they will be verified also in regard to human tissues, some theory that would harmonize them with our philosophy and theology had to be evolved. The old answer referring all such evidences of life to mechanical reflexes or chemical forces still active in the dead body will no longer do. If there is life in these cells there must be some substantial principle of life; we cannot admit of vital activity without a soul or principle of life. The first theory we considered postulated cell-life in the organism which did not come immediately from the human soul, though dependent on it; the second theory, to safeguard more perfectly the substantial unity of man, declared that in the organism all life comes from the soul; but that independent cell-life could exist in the cell upon its extirpation from the organism; and that this independent cell-life was produced like all vegetative life from matter under the influence of previous life. This theory has the further advantage of explaining some facts commonly known which have received unsatisfactory explanations in the past, such as the growth of hair and nails in a corpse, the persistence of life in the spermatozoa for a length of time outside of the body, independently of the soul.

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Analecta.

PIUS PP. X.

Motu Proprio.

PRO ITALIA ET INSULIS ADIACENTIBUS: DE STUDIO DOCTRINAE S. THOMAE AQUINATIS IN SCHOLIS CATHOLICIS PROMOVENDO.

Doctoris Angelici nemo sincere catholicus eam ausit in dubium vocare sententiam: *Ordinare de studio pertinet praecipue ad auctoritatem Apostolicae Sedis qua universalis Ecclesia gubernatur, cui per generale studium providetur.*[1] Quo Nos magno quidem officii munere cum alias functi sumus, tum praesertim die I sept. a. MCMX, quum datis litteris *Sacrorum antistitum* ad omnes Episcopos summosque Religiosorum Ordinum magistros, quibus cura rite instituendae sacrae iuventutis incumberet, haec in primis eos admonebamus: "Ad studia quod attinet, volumus probeque mandamus ut philosophia scholastica studiorum sacrorum fundamentum ponatur. . . . Quod rei caput est, philosophiam scholasticam quam sequendam praescribimus, eam praecipue intelligimus, quae a Sancto Thoma Aquinate est tradita: de qua quidquid a Decessore

[1] Opusc. *Contra impugnantes Dei cultum et religionem*, c. III.

Nostro sancitum est, id omne vigere volumus et, qua opus sit, instauramus et confirmamus, stricteque ab universis servari iubemus. Episcoporum erit, sicubi in Seminariis neglecta fuerint, ea ut in posterum custodiantur, urgere atque exigere. Eadem Religiosorum Ordinum Moderatoribus praecipimus."

Iam vero, cum dictum hoc loco a Nobis esset *praecipue* Aquinatis sequendam philosophiam, non *unice,* nonnulli sibi persuaserunt, Nostrae sese obsequi aut certe non refragari voluntati, si quae unus aliquis e Doctoribus scholasticis in philosophia tradidisset, quamvis principiis S. Thomae, repugnantia, illa haberent promiscua ad sequendum. At eos multum animus fefellit. Planum est, cum praecipuum nostris scholasticae philosophiae ducem daremus Thomam, Nos de eius principiis maxime hoc intelligi voluisse, quibus, tamquam fundamentis, ipsa nititur. Ut enim illa reiicienda est quorumdam veterum opinio, nihil interesse ad Fidei veritatem quid quisque de rebus creatis sentiat, dummodo de Deo recte sentiatur, siquidem error de natura rerum falsam Dei cognitionem parit; ita sancte inviolateque servanda sunt posita ab Aquinate principia philosophiae, quibus et talis rerum creatarum scientia comparatur quae cum Fide aptissime congruat,[2] et omnes omnium aetatum errores refutantur, et certo dignosci licet quae Deo soli sunt neque ulli praeter ipsum attribuenda;[3] et mirifice illustratur tum diversitas tum analogia quae est inter Deum eiusque opera; quam quidem et diversitatem et analogiam Concilium Lateranense IV sic expresserat: " inter Creatorem et creaturam non potest tanta similitudo notari, quin inter eos maior sit dissimilitudo notanda ".[4]—Ceterum, his Thomae principiis, si generatim atque universe de iis loquamur, non alia continentur, quam quae nobilissimi philosophorum ac principes Doctorum Ecclesiae meditando et argumentando invenerant de propriis cognitionis humanae rationibus, de Dei natura rerumque ceterarum, de ordine morali et ultimo vitae fine assequendo. Tam praeclaram autem sapientiae copiam, quam hic a maioribus acceptam sua prope angelica facultate ingenii perpolivit et auxit et ad sacram doctrinam in mentibus

[2] *Contra Gentiles,* lib. II, c. III et II.

[3] Ib. c. III; et I, q. XII, a. 4; et q. LIV, a I.

[4] Decretalis II[a] *Damnamus ergo, etc.* Cfr. S. Thom. Quaest. Disp. *De scientia Dei,* art. II.

humanis praeparandam, illustrandam tuendamque [5] adhibuit, nec sana ratio vult negligi nec Religio patitur ulla ex parte minui. Eo vel magis quod si catholica veritas valido hoc praesidio semel destituta fuerit, frustra ad eam defendendam quis adminiculum petat ab ea philosophia, cuius principia cum *Materialismi, Monismi, Pantheismi, Socialismi* variique *Modernismi* erroribus aut communia sunt aut certe non repugnant. Nam quae in philosophia sancti Thomae sunt capita, non ea haberi debent in opinionum genere, de quibus in utramque partem disputare licet, sed velut fundamenta in quibus omnis naturalium divinarumque rerum scientia consistit: quibus submotis aut quoquo modo depravatis, illud etiam necessario consequitur, ut sacrarum disciplinarum alumni ne ipsam quidem percipiant significationem verborum, quibus revelata divinitus dogmata ab Ecclesiae magisterio proponuntur.

Itaque omnes qui philosophiae et sacrae theologiae tradendae dant operam, illud admonitos iam voluimus, si ullum vestigium, praesertim in metaphysicis, ab Aquinate discederent, non sine magno detrimento fore.—Nunc vero hoc praeterea edicimus, non modo non sequi Thomam, sed longissime a sancto Doctore aberrare eos, qui, quae in ipsius philosophia principia et pronuntiata maiora sunt, illa perverse interpretentur aut prorsus contemnant. Quod si alicuius auctoris vel Sancti doctrina a Nobis Nostrisve Decessoribus unquam comprobata est singularibus cum laudibus atque ita etiam, ut ad laudes suasio iussioque adderetur eius vulgandae et defendendae, facile intelligitur eatenus comprobata, qua cum principiis Aquinatis cohaereret aut iis haudquaquam repugnaret.

Haec declarare et praecipere Apostolici officii duximus, ut in re maximi momenti, quotquot sunt ex utroque Clero, saeculari et regulari, mentem voluntatemque Nostram et penitus perspectam habeant, et ea, qua per est, alacritate diligentiaque efficiant. Id autem peculiari quodam studio praestabunt christianae philosophiae sacraeque theologiae magistri, qui quidem probe meminisse debent non idcirco sibi factam esse potestatem docendi, ut sua opinionum placita cum alumnis disciplinae suae communicent, sed ut iis doctrinas Ecclesiae probatissimas impertiant.

[5] In Librum Boethii *De Trinitate*, quaest. II, art. 3.

Iam, quod proprie attinet ad sacram theologiam, huius quidem disciplinae studium semper eius luce philosophiae, quam diximus, illustratum esse volumus, sed in communibus Seminariis clericorum, modo idonei praeceptores adsint, adhibere liceat eorum libros auctorum, qui, derivatas de Aquinatis fonte doctrinas, compendio exponunt; cuius generis libri suppetunt, valde probabiles.

At vero ad colendam altius hanc disciplinam, quemadmodum coli debet in Universitatibus studiorum magnisque Athenaeis atque etiam in iis omnibus Seminariis et Institutis, quibus potestas facto est academicos gradus conferendi, omnino oportet, veteri more, qui numquam excidere debuerat, revocato, de ipsa *Summa Theologica* habeantur scholae: eo etiam, quia, hoc libro commentando, facilius erit intelligere atque illustrare solemnia Ecclesiae docentis decreta et acta, quae deinceps edita sunt. Nam post beatum exitum sancti Doctoris, nullum habitum est ab Ecclesia Concilium, in quo non ipse cum doctrinae suae opibus interfuerit. Etenim tot saeculorum experimentis cognitum est in diesque magis apparet, quam vere Decessor Noster Ioannes XXII affirmarit: "Ipse (Thomas) plus illuminavit Ecclesiam, quam omnes alii Doctores: in cuius libris plus proficit homo uno anno, quam in aliorum doctrina toto tempore vitae suae".[6] Quam sententiam S. Pius V, cum sancti Thomae festum, ut Doctoris, toti Ecclesiae celebrandum indiceret, ita confirmavit: "Sed quoniam omnipotentis Dei providentia factum est, ut Angelici Doctoris vi et veritate doctrinae ex eo tempore quo caelitibus civibus adscriptus fuit, multae, quae deinceps exortae sunt haereses, confusae et convictae dissiparentur, quod et antea saepe et liquido nuper in sacris Concilii Tridentini decretis apparuit, eiusdem memoriam, cuius meritis orbis terrarum a pestiferis quotidie erroribus liberatur, maiore etiam quam antea grati et pii animi affectu colendam statuimus."[7] Atque, ut alia praeconia Decessorum, plurima quidem et praeclara, mittamus, libet his verbis Benedicti XIV omnes scriptorum Thomae, praesertim Summae Theologicae, laudes complecti: "Cuius doctrinae complures Romani Pontifices, praedecessores Nostri, perhon-

[6] Alloc. hab. in Consistorio an. MCCCXVIII.

[7] Bulla *Mirabilis Deus*, d. d. XI aprilis an. MDLXVII.

orifica dederunt testimonia, quemadmodum Nos ipsi in libris, quos de variis argumentis conscripsimus, postquam Angelici Doctoris sententiam diligenter scrutando percepimus atque suspeximus, admirabundi semper atque lubentes eidem adhaesimus atque subscripsimus; candide profitentes si quid boni in iisdem libris reperitur, id minime Nobis, sed tanto Praeceptori totum esse adscribendum." [8]

Itaque " ut genuina et integra S. Thomae doctrina in scholis floreat, quod Nobis maxime cordi est " ac tollatur iam " illa docendi ratio, quae in magistrorum singulorum auctoritate arbitrioque nititur " ob eamque rem " mutabile habet fundamentum, ex quo saepe sententiae diversae atque inter se pugnantes oriuntur . . . non sine magno scientiae christianae detrimento ".[9] Nos volumus, iubemus, praecipimus, ut qui magisterium sacrae theologiae obtinent in Universitatibus, magnis Lyceis, Collegiis, Seminariis, Institutis, quae habeant ex apostolico indulto potestatem gradus academicos et lauream in eadem disciplina conferendi, *Summam Theologicam* S. Thomae tamquam praelectionum suarum *textum* habeant, et latino sermone explicent; in eoque sedulam ponant operam ut erga illam auditores optime afficiantur.—Hoc in pluribus Institutis laudabiliter iam est usitatum; hoc ipsum Ordinum Religiosorum Conditores sapientissimi in suis studiorum domiciliis fieri voluerunt, Nostris quidem Decessoribus valde probantibus: nec, qui post Aquinatis tempora fuerunt, Sancti homines alium sibi summum doctrinae magistrum habuerunt, nisi Thomam. Sic autem, et non aliter, fiet ut non modo in pristinum decus revocetur theologia, sed et sacris omnibus disciplinis suus ordo suumque pondus restituatur, et quicquid intelligentia et ratione tenetur, quodammodo revirescat.

Quare nulla in posterum tribuetur cuiquam Instituto potestas conferendi academicos in sacra theologia gradus, nisi quod hic a Nobis praescriptum est, sanctae apud ipsum servetur. Instituta vero seu *Facultates,* Ordinum quoque et Congregationum Regularium, quae legitime iam huiusmodi potestatem habeant academicos in theologia gradus aut similia documenta conferendi vel tantum intra domesticos fines, eadem privabuntur privataeque habendae erunt, si post tres annos, quavis de

[8] Acta Cap. Gen. O. P., tomo IX, p. 196.

[9] Leonis XIII Epist. *Qui te,* d. d. XIX iunii an. MDCCCLXXXVI.

causa etiamsi minime voluntaria, huic praescriptioni Nostrae religiose non obtemperarint.

Atque haec statuimus, contrariis quibuslibet non obstantibus.

Datum Romae apud S. Petrum die XXIX mensis iunii MCMXIV, Pontificatus Nostri anno undecimo.

Pius PP. X.

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio De Indulgentiis.)

I.

DECRETUM SEU DECLARATIO CIRCA MODUM BENEDICENDI QUAEDAM DEVOTIONALIA APOSTOLICA AUCTORITATE.

Consuevit Apostolica Sedes in facultatibus concedendis, quae benedictionem respiciunt crucium, coronarum, numismatum, aliorumve devotionalium, permittere ut sacerdotes delegati unico crucis signo utantur, nulla adhibita formula, nullis vestibus sacris, absque aliis caeremoniis; at pluries dubitatum est, utrum signum crucis toties peragendum sit, quot sunt res diversae benedicendae, vel diversae facultates quibus gaudet sacerdos, an quolibet in casu unicum generaliter signum sufficiat.

Et Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Commissario S. Officii, feria V, die 18 maii, anno 1914, impertita, audito Emorum Patrum Inquisitorum generalium suffragio, feria IV praecedenti in ordinaria Congregatione emisso, decernere et declarare dignatus est ut sequitur: " In benedicendis pluribus similibus aut diversis religionis obiectis, quae sacerdoti pluribus facultatibus munito, coniuncta vel commixta offerentur, atque in ipsis, vigore diversarum facultatum, indulgentiis ditandis, sufficere unicum signum pro pluribus benedictionibus atque indulgentiarum adnexionibus. Et declaratio non extendatur ad metallica numismata scapularibus substituenda, de quibus in decreto S. Officii, dato die 16 decembris, anno 1910 ". Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius.*

FR. DOM. M. PASQUALIGO, O.P., *Comm. G.lis S. O.*

II.

DECRETUM SEU DECLARATIO CIRCA SACERDOTES DELEGANDOS AD ABSOLUTIONEM GENERALEM ET BENEDICTIONEM PAPALEM TERTIARIIS SAECULARIBUS IMPERTIENDAS.

Ad supremam hanc Congregationem S. Officii sequens dubium pro opportuna solutione propositum fuit: "Cum penes Superiores Regulares sit facultas delegandi sacerdotem ad Absolutionem generalem et Benedictionem papalem impertiendam Tertiariis saecularibus, quaeritur, utrum superiores illi possint delegare sacerdotem non approbatum ad confessiones audiendas, saltem si ille sacerdos sit ex suis subditis, et hoc fiat in propriis ecclesiis".

Emi et Rmi Patres Cardinales Inquisitores generales, feria IV, die 27 maii, anno 1914, in ordinaria Congregatione adunati, respondendum esse censuerunt: "Superiores Regulares posse ad Absolutionem generalem et Benedictionem papalem impertiendam Tertiariis saecularibus in propriis ecclesiis delegare sacerdotes sui Ordinis, etiam non approbatos ad confessiones audiendas".

Et Ssmus Dominus noster D. Pius div. prov. Pp. X, in audientia R. P. D. Commissario S. Officii impertita, feria V, die 28, iisdem ac supra mense et anno, sententiam Emorum Patrum benigne approbare dignatus est. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius.*

L. * S.

FR. DOM. M. PASQUALIGO, O.P., *Comm. G.lis S. O.*

III.

DECRETUM SEU DECLARATIO CIRCA INDULGENTIAM "TOTIES QUOTIES" CRUCIFIXIS ADNEXAM.

Supremae sacrae Congregationi S. Officii relatum est, sacerdotes quosdam consuevisse benedictione donare crucifixos, asserentes iisdem applicare plenariam Indulgentiam, toties a fidelibus lucrandam, quoties osculum alicui ex praefatis crucifixis infixerint: id vero apostolica auctoritate. Quum non sit de Romanae Ecclesiae consuetudine in facultatibus indulgentias applicandi quosdam limites discretionis excedere, ad mentem decreti S. Indulgentiarum Congregationis d. d. 10 au-

gusti, anno 1899, in quo aliquot exhibentur regulae, "quibus prae oculis habitis, nedum locorum Ordinariis, sed et ipsis christifidelibus facilis aperiretur via ad dignoscendum quodnam sit ferendum iudicium de aliquibus indulgentiis, quae passim in vulgus eduntur, dubiamque praeseferunt authenticitatis notam", visa est asserta facultas aut mere dictitata, aut praepostera interpretatione accepta.

Hisce considerationibus permoti Emi ac Revmi Patres Cardinales generales Inquisitores, feria IV, die 10 iunii, anno 1914, censuerunt esse de hac re Sanctissimum consulendum. Sanctitas porro Sua, in audientia, feria V subsequenti, die 11 iunii, eodem anno, R. P. D. sancti Officii Commissario impertita, mentem suam benigne aperire dignata est, et mandavit sequens expediri decretum: "Facultas benedicendi crucifixos cum indulgentiae plenariae applicatione, toties quoties nuncupatae, sive personaliter a Summo Pontifice, sive quomodocumque ab apostolica Sede, per tramitem cuiuslibet Officii vel personae obtenta, ita et non aliter est intelligenda, ut quicumque christifidelis in articulo mortis constitutus aliquem ex huiusmodi crucifixis benedictis, etiamsi illi non pertineat, osculatus fuerit, vel quomodocumque tetigerit, dummodo confessus ac sacra Communione refectus, vel si id facere nequiverit saltem contritus, Ssmum Iesu nomen, ore, si potuerit, sin minus corde, devote invocaverit, et mortem tamquam peccati stipendium de manu Domini patienter susceperit, plenariam indulgentiam acquirere valeat. Contrariis quibuscumque non obstantibus."

D. CARD. FERRATA, *Secretarius.*

L. * S.

FR. DOM. M. PASQUALIGO, O.P., *Comm. G.lis S. O.*

SACRA CONGREGATIO RITUUM.

I.

DECRETUM SEU DECLARATIO CIRCA PROPRIA OFFICIORUM ET MISSARUM.

Evulgatis sacrorum Rituum Congregationis decretis n. 4166 diei 11 augusti 1905 circa editionem et approbationem librorum cantum gregorianum continentium, et n. 4260 diei 24 februarii 1911 circa modum servandum in expetenda approbatione Propriorum alicuius dioecesis, Ordinis seu Instituti

cum cantu gregoriano ad normam Gradualis vel Antiphonalis Romani Vaticanae editionis, sacra eadem Congregatio opportunum atque utile nunc declarare censuit ac declarat quod tum praedicta Propria cum cantu tum alia Propria sine cantu in triplici exemplari revisioni et approbationi huius sacri Consilii una cum postulato respectivi Episcopi, Ordinarii vel Superioris subiicienda, tanquam opus non definitivum sed adumbratum atque uti schema manuscriptum etsi typis impressum, esse habenda. Revisione autem peracta et indulta approbatione, unum ex dictis exemplaribus remittetur ad Episcopum seu Ordinarium vel Superiorem cum testimonio authentico revisionis et approbationis, adiecta clausula posse ab iis ad quos spectat, eisdem Propriis approbatis concedi *Imprimatur* in usum respective dioecesis, Ordinis seu Instituti. Huiusce vero Proprii typis definitive impressi, cum testificatione tum approbationis S. Sedis tum licentiae Ordinarii seu Superioris praefixa, duplex exemplum ad sacram Rituum Congregationem transmittatur.

Contrariis non obstantibus quibuscumque. Die 3 iunii 1914.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

II.

DECRETUM SEU DECLARATIO CIRCA OFFICIA PROPRIA.

Normis circa Officia propria per decretum diei 3 iunii 1914 traditis inhaerens, nunc sacra Rituum Congregatio opportune declarat ac statuit:

Quum ad mentem sacrae Congregationis Officia particularia ritus duplicis maioris, minoris et semiduplicis tantummodo Lectionibus II Nocturni cum Oratione propria gaudere soleant, eadem sacra Congregatio ad maiorem uniformitatem praesenti decreto libentissime concedit, ut, iuxta prudens cuiusvis Ordinarii vel Superioris, ad quem spectat, iudicium, Officia Ecclesiae universalis in Breviario Romano inserta substitui valeant, absque peculiari Indulto, respectivis Officiis particularibus magis propriis hucusque aliquibus dioecesibus seu institutis a S. Sede concessis. Item Rmis Ordinariis seu Superioribus supradictis fit potestas aliquas tantum partes proprias ex Officiis particularibus iam indultis quae nullo modo vel

tantum ritu simplici in Breviario reperiuntur, amodo retinendi, ceteris partibus de Psalterio et de Communi adhibitis.

Contrariis non obstantibus quibuscunque. Die 24 iunii 1914.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

III.

DUBIUM DE PROPRIIS DIOECESANIS.

Quaesitum est a sacra Rituum Congregatione: "An vi decreti diei 3 iunii omnia et singula Propria particularia iam adprobata, tam cum cantu quam sine cantu, attentis reductione festorum quae habentur in ipsis Propriis, et approbatione novi Kalendarii, iterum examini huius S. C. subiicienda sint, vel ipsum decretum respiciat tantum nova officia in posterum expetenda et cantum Gregorianum adaptandum officiis iam adprobatis, quae tamen cantu careant".

Et sacra Rituum Congregatio, omnibus perpensis, respondendum censuit: Negative ad primam partem, affirmative ad secundam.

Contrariis quibuscumque non obstantibus. Die 24 iunii 1914.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

IV.

DECRETUM DE LUCE ELECTRICA SUPER ALTARI NON ADHIBENDA

Expostulatum est a sacra Rituum Congregatione utrum lux electrica, quemadmodum vetita est una cum candelis ex cera super altari iuxta declarationem seu decretum n. 4206 diei 22 novembris 1907, ita etiam in gradibus superioribus ipsius altaris vel ante sacras imagines seu statuas super eisdem gradibus et altari positas prohibita sit?

Et sacra eadem Congregatio, audito etiam specialis Commissionis voto, rescribendum censuit: Affirmative et ad mentem.

Mens est: S. R. C. hanc nacta occasionem, cum innotuerit nonnullis in locis tales abusus invaluisse, ut circa aediculas

Sanctorum in pariete super altare positas, et vel in ipsis altaris gradibus ubi candelabra collocantur, parvae lampades electricae variis distinctae coloribus disponantur—quod profecto minus convenit gravitati et dignitati sacrae Liturgiae propriae et decori Domus Dei—facto verbo cum Sanctissimo, etiam atque etiam Rmos Ordinarios in Domino hortatur ut pro sua religione invigilent ne S. C. decreta posthabeantur, et ecclesiarum rectores doceant quae in casu, iuxta decreta, permissa quaeque vetita sunt.

Summa autem Decretorum haec est: Lux electrica vetita est, non solum *una cum candelis* ex cera super altaribus (4097), sed etiam loco candelarum vel lampadum, quae coram Ssmo Sacramento vel Reliquiis Sanctorum praescriptae sunt. Pro aliis ecclesiae locis et ceteris casibus, illuminatio electrica, ad prudens Ordinarii iudicium, permittitur, dummodo in omnibus servetur gravitas, quam sanctitas loci et dignitas S. Liturgiae postulant (3859, 4206 et 4210 ad 1). Nec licet tempore expositionis privatae vel publicae interiorem partem ciborii cum lampadibus electricis in ipsa parte interiori collocatis illuminare, ut Ssma Eucharistia melius a fidelibus conspici possit (4275).

Atque ita rescripsit et servari mandavit. Die 24 iunii 1914.

FR. S. CARD. MARTINELLI, *Praefectus.*

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

ROMAN CURIA.

RECENT PONTIFICAL APPOINTMENTS.

DOMESTIC PRELATES OF HIS HOLINESS.

27 May: Monsignor John Kidd, of the Archdiocese of Toronto.

30 May: Monsignor Joseph Leterme, of Victoria, Vancouver Island.

11 June: Monsignor Thomas Broderick, William Fletcher, James O'Brien, Cornelius Thomas, Michael F. Foley, and James F. Donahue, of the Archdiocese of Baltimore.

14 June: Monsignor Peter Masson, of the Archdiocese of Philadelphia.

20 June: Monsignor Edward Doyle, of the Diocese of St. John, New Brunswick.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO (for Italy and the adjacent islands) makes the *Summa Theologica* of St. Thomas the text to be followed in theological seminaries.

S. CONGREGATION OF HOLY OFFICE publishes three separate decrees: 1. regarding the blessing and indulgencing of rosaries, medals, and other articles of devotion; 2. the delegation of faculties for imparting general absolution and the Papal Benediction; 3. the indulgence *toties quoties* attached to crucifixes.

S. CONGREGATION OF RITES issues three decrees regarding the Propers of Offices and Masses, and one on the use of electric lights on and about the altar.

ROMAN CURIA officially announces the recent Pontifical appointments.

OFFICE OF CONSECRATION OF CHURCHES IN DIOCESAN ORDO.

Qu. The recent regulations in regard to the celebration of the Canonical Offices have simplified the arrangement of the Calendar. But there still remains a difficulty which I think is experienced by all priests not accustomed to making their own Ordo, and that is the celebration of the consecration of local churches—to which, according to the decisions of the Sacred Congregation, we are still obliged. It is manifestly impossible to insert all these feasts of the Consecration of the Cathedral and of the separate consecrated churches of each diocese in the regular Ordo without swelling the little directory beyond proper limits for practical purposes. Pustet's Ordo, which is used by most of us in this part of the United States, covers at present (1914) about three hundred pages. If the Offices for the consecration of individual churches were introduced, it would require more than twice that number of pages. Yet without such direction many of us would be at sea in arranging the Office and the Mass when the anniversary of the consecration occurs. Can you suggest a way to remedy this awkward condition?

Resp. Some of the American bishops have succeeded in meeting the difficulty referred to above by obtaining from the Holy See the privilege of celebrating the anniversary of all

the consecrated churches in the diocese on the same day. Thus the Archbishop of Philadelphia recently petitioned Rome for the privilege, assigning 6 October as a suitable date. The Ordo for this celebration is arranged so as to occupy at most two pages of "Specialia" for Philadelphia in the Pustet Ordo. One of these pages is devoted to the Octave of the Consecration of the Cathedral, and the other to the consecration of the remaining churches of the diocese. This arrangement has the advantage moreover of making the date of the consecration easily remembered. The Ordos for 1915 are no doubt already in press; but it will not be difficult, after having obtained permission from Rome for assigning the office for the consecration of churches to some fixed day, to issue a leaflet containing the necessary adaptation, which may be inserted in the Ordo. For the convenience of those who desire an illustration of the suggested leaflet we insert here the *Ordo* as observed in the Diocese of Philadelphia:

OCTOBER.

8. S. BRIGITTAE, Vid. duplex.
   In Ecclesiis consecratis excepta Metropolit. Dedicatio propriae Ecclesiae dupl. I Class. cum Octava.
9. SS. DIONYSII EP. RUSTICI ET ELEUTHERII, MM. semidupl.
   In Eccl. consecrata Comm. Oct.
10. S. FRANCISCI BORGIAE, Conf. semidupl.
    In Eccl. consecr. Comm. Octavae.
11. .....
    In Eccl. consecr. De Octava semidupl.
12. .....
    In Eccl. consecr. De Octava semiduplex.
13. S. EDUARDI, Reg. et Conf. semiduplex.
    In Ecclesia consecrata Comm. Octavae.
14. S. CALLISTI I, Papae et Mart. duplex.
    In Eccles. consecrata Comm. Octavae.
15. S. TERESIAE, Virg. duplex.
    In Ecclesia consecrata Octava Dedicationis propriae Ecclesiae dupl. maj. Commem. S. Teresiae, Virg. (dupl.)

RECONSECRATION OF A DEFECTIVE CHALICE.

Qu. The cup of my chalice and the paten are in good condition; but the stem and base of the chalice are worn from constant handling. May I get the stem and base replated without being obliged to have the chalice reconsecrated?

Resp. Judging from pertinent decisions of the S. Congregation a chalice obtains its consecration from the fact that the cup, on the inside, is anointed. Hence authors require reconsecration only when the cup has been regilt on the inside. We would conclude from this that, if the stem and base are detachable, they may be separately mended without the chalice to which they belong having to be reconsecrated.

MUST THE CORNER-STONE OF A CHURCH MOVED FROM ITS ORIGINAL SITE BE REBLESSED?

Qu. I am about to transfer my church, which is blessed, from its present site to a lot nearer to the homes of my people. Must the church and its corner-stone be blessed again?

Resp. If the church can be moved as a whole (that is, without demolishing the walls), we should think that it requires no new blessing. If however the building were taken apart, or if merely the material, such as the stones or bricks, were transferred to reconstruct the building, the case would be analogous to that of a church whose walls were demolished and which requires reconsecration. In the blessing of a church, as well as in its consecration, it is not the separate stones that are blessed but the church as a whole, as an edifice for the service of God. A church rebuilt of the material of another church cannot be considered as identical with the latter, and so it loses its blessing.

THE WINE AT THE SECOND ABLUTION AT MASS.

Qu. Would you kindly answer the following question? When Father D. says late Mass in summer, he takes only water for the second ablution, and does not allow his server to pour any wine into the chalice, under the pretext that wine gives him headache. Now, is the rule that prescribes the taking of water and wine for the second ablution one of those minor rubrics with which a person may dispense for any little inconvenience? It seems to me that Fr. D. might take at least a few drops of wine.

B. M.

Resp. The practical solution of this query is obvious. A few drops of wine will, surely, make no difference. In regard

to the Rubrics, that which is inserted in the Canon of the Mass says merely "abluit digitos, extergit, et sumit ablutionem", and the general rubrics, "Ritus celebrandi Missam", prefixed to the Missal, are equally indefinite. The instructions, however, which are contained in standard works on the Rubrics of the Mass prescribe that the celebrant recite the words "Corpus tuum quod sumpsi" while the server is pouring the wine, and "Sanguis quem potavi" while the server is pouring water into the chalice. There is no reason for departing from this practice, which, at least, has the authority of custom, and a certain liturgical appropriateness.

DEFERRING THE TAKING OF THE ABLUTIONS AT MASS.

Qu. In a mission chapel where the Blessed Sacrament is not usually kept, is it allowed to defer the taking of the ablutions of Mass until after consuming the Sacred Species used for the Benediction of the Blessed Sacrament following immediately upon Mass?

Resp. It is not allowed to defer the taking of the ablutions at Mass, except when the celebrant duplicates. Besides, in the case given, another liturgical law is violated by consuming the Sacred Species outside the Mass, that is, after a considerable interval has intervened since the completion of the Mass. The giving of Benediction is not a sufficient reason for overlooking or violating rules which refer to the most sacred of all the liturgical acts, the Sacrifice of the Mass.

BOWING BEFORE CRUCIFIX IN CHURCH WITHOUT THE BLESSED SACRAMENT.

Qu. Kindly inform me whether in a church in which the Blessed Sacrament is not kept the people should genuflect or bow to the crucifix.

Resp. Considering the danger of misunderstanding, which genuflection may occasion, we think that bowing before the crucifix would be a wiser custom, in the circumstances. This seems to be the sense of Decree N. 3792 of the Sacred Congregation of Rites.

EMBLEMS ON MONUMENTS IN CATHOLIC CEMETERIES.

Qu. Please inform me at your earliest convenience whether or not you think a priest may lawfully allow in a Catholic cemetery a monument to be erected by the Woodmen of the World if it has engraved on it the Cross, R. I. P., and the monogram of the Woodmen of the World.

Resp. There seems to be no reason why the proposed monument may not be allowed, unless the emblem should happen to be in itself objectionable. If the monogram merely contains the name of the Society, since the Society is not condemned, we see no objection.

PROOF OF IMMORTALITY BY THOSE WHO COME BACK TO LIFE.

Qu. A question comes to me which you might think worth while answering in your Conference columns of the REVIEW. Many times we find instances in the lives of the Saints where the dead have been brought back to life. Such persons, if they were really dead, must have passed through their private judgment and entered on the eternal life of Heaven, or at least the life in Purgatory (I take it that "no redemption out of Hell" would exclude the possibility of any damned soul being brought back to earthly life). Now I can find no appeal made by our Catholic theologians to the testimony of such souls for a proof of a "life beyond the grave". May I ask if there is any authentic testimony of this kind on record and accepted by theologians as a valid argument of immortality? If not, how is the absence of such testimony explained when the miracles of the Saints are held as true and undoubted, especially those of recent centuries?

Resp. According to the ordinary laws of Divine Providence, after death comes judgment, and with it the eternal fate of the person judged. Nevertheless, it is believed that, by way of exception, in the case of those who have been raised to life, the separation of the soul from the body (death) has taken place, but is not immediately followed by judgment. We can only conjecture the exact status of such persons during the transitional period between death and resuscitation. Both history and revelation are silent on the point. Lesêtre in Vigouroux's *Dictionnaire de la Bible*, in the article "Ressus-

citation des morts", says: "They (the Evangelists) say nothing of the psychological state in which the resuscitated had been during their transitory death, nor of their impressions on coming back to life." And why should we be so desirous of knowing these things? There is a desire for knowledge that is laudable; but there is also what is called "pious curiosity".

Catholic theologians and apologists do not, as a rule, appeal to private revelations or to the obvious inferences from particular miracles, in proof of general doctrines. Official, universal revelation is a source in theology for the establishment of truths which affect and interest us all. The philosopher, of course, is methodologically bound to the use of reason alone. It will, however, interest our correspondent to know that some recent Catholic philosophers and apologists show an inclination to attach some value to so-called psychic research phenomena as a proof of immortality.

THE PRIEST AT UNION SERVICES.

Qu. Would you please explain in the REVIEW what a priest is to do in regard to memorial services or the like so-called "union services" in connexion with commencement exercises of a public high school? May a priest take any of the different parts, e. g. "Invocation" (no question of Bible reading), or address, or the so-called benediction? What is a priest to do to keep up friendly disposition among Catholics and Protestants?

Resp. The participation of priests in so-called "union services" is now becoming rare; in fact, when the "services" are purely and simply religious, the priest has no alternative but to decline. When, however, the exercises are primarily of a civic nature, such as those which take place on national holidays, or the case mentioned in the query—the commencement exercises of a high school—there seems to be no reason why a priest should not give the "invocation" or the "benediction", or make an address, even though non-Catholic clergymen appear in other parts of the program.

MEANING OF "BAPTIZED IN THE CATHOLIC CHURCH" IN THE "NE TEMERE."

A Case of Conscience.

Anna comes to a priest to ask for a solution of a difficulty that perplexes her. She had a Catholic mother and a non-Catholic father who refused to allow the children to be baptized by a Catholic priest. The mother would not have the minister, but had each child baptized secretly by a friend. Anna knew little of the Catholic religion, for the father did not permit them to go to a Catholic church for services. Early in the year 1909 she married a non-Catholic before a Protestant minister, obtained a divorce after two years, and now desires to return to the practice of the faith of her mother and marry a Catholic. She wants to know whether she can be married, though her divorced husband is still living.

The answer to the case evidently hinges on the question whether or not Anna is to be considered a Catholic in the sense of the decree *Ne temere*. If she is a Catholic, her first marriage in 1909 was invalid in the eyes of the Church and a new marriage is possible. If she is to be considered a non-Catholic, her marriage before the minister was valid in the eyes of the Catholic Church, unless there existed a diriment impediment between the two; and if the first marriage was valid, a second marriage is not possible as long as the first husband lives.

The decree *Ne temere* says expressly that the marriage of a Catholic either to another Catholic or to any one else must be contracted before an authorized Catholic priest, except in the countries (Germany and Hungary) where the Holy See has expressly allowed that mixed marriages contracted outside the Church shall be valid.

Who is considered a *Catholic* by the new marriage law? The answer is given in the decree itself, viz. "all those baptized in the Catholic Church." What about those baptized by lay persons? Are they baptized in the Catholic Church? In the way of direct decisions as to the understanding of this phrase of the *Ne temere* we have only one declaration of the Holy See,[1] to the effect, namely, that children of Catholic parents who were baptized as infants "in the Catholic Church" are to be considered Catholics, though they were brought up

[1] S. Off. 31 March, 1911; *Acta Ap. Sedis*, Vol. III, p. 163; Eccl. Review, Vol. 45, p. 84.

in a non-Catholic denomination or without any religion; and in the case of infants of non-Catholic parents or of unbelievers "baptized in the Catholic Church," recourse is to be had in each case to the Holy See when there is question of their marriage. This does not solve the difficulty, for we must know first what is meant by the clause "baptized in the Catholic Church."

This phrase of the *Ne temere* is new in the language of canon law. Some commentators on the new marriage law give no explanation of it; others have attempted an explanation, but have not given any definite principle of distinction as to who is or is not to be considered as "baptized in the Catholic Church."

That valid baptism, no matter by whom it is administered, does make one *in se* a subject of the laws of the Catholic Church, is an acknowledged principle of the Catholic faith. The question here is this only: whom does the decree *Ne temere* mean by the words "all baptized in the Catholic Church are subject to this law"? Who then is and who is not baptized in the Catholic Church?

Reception into any well organized society is made by an authorized officer of the organization and by no one else. To become a member of the Catholic Church both the rite of reception and the officer entitled to receive members are pointed out by the laws of the Church. The essentials of the rite of reception can indeed be performed by any person with sufficient knowledge of the manner of baptizing validly, but in the external policy of the Church such a reception cannot be considered. The Church as an aggregate of human individuals formed into a social body has not authorized such a reception. This fact was brought out very forcibly in the third to the sixth centuries when the bishop as the head of a part of the flock of Christ had the exclusive right to baptize; and only with his express permission a priest, or sometimes a deacon, could baptize. Later on the pastors were given the ordinary right to baptize, and with the pastor's permission any priest, and for a grave reason a deacon, might baptize solemnly.

The bishop, priest, and deacon are therefore the authorized officers for admitting individuals to formal membership in the Church. Those baptized by these officials are surely "baptized

in the Catholic Church." What then about lay baptism? I do not consider those baptized by a lay person, whether Catholic or non-Catholic, as "baptized in the Catholic Church," for the reason that these private individuals have no power to receive anyone into the Church as a social body. Even in heathen countries where catechists are authorized to help the priest in teaching converts and preparing them for reception into the Church, catechists are not permitted to baptize, except in very urgent cases where a priest cannot be had. How then will those baptized by lay people become *formal* members of the Church? I believe that an official recognition or ratification of the lay baptism is necessary. This may be done and should ordinarily be done by supplying the ceremonies, or by something equivalent (e. g. investigation by the priest concerning the validity of the lay baptism) before the recipient of such baptism is admitted to other sacraments of the Church, i. e. Confirmation, etc. In the case of adults whose lay baptism or baptism in some non-Catholic denomination is found to be valid, their reception into the Church is to be done by the renunciation of the errors against the Catholic faith and by an explicit profession of faith.

Unless we hold fast to the reception into the Church by an official ordained for that purpose, it will be impossible to decide who is and who is not considered as "baptized in the Catholic Church."

Some authors explain this clause as referring either to the religion of the parents of the infant or to the religion of the individual who administers the lay baptism. To say that children who are baptized by a lay person are "baptized in the Catholic Church" because the father and mother are Catholics, does not seem to be alleging a very good reason. What is the difference, so far as the child is concerned, between a child born of Catholic parents and one born of non-Catholics or infidels? Is not one child as well as the other intended by God to become a member of the one Church of Christ? The only difference is that Catholics and all validly baptized non-Catholics are obliged by the laws of the Church to fulfill their duty of offering the infant to the appointed ministers of the Church to be received into the Church, while unbaptized parents cannot be forced by the laws of the Church as they are

not subjects of the ecclesiastical authorities. Between Catholics and baptized non-Catholics no distinction should be made in itself, as the Church in both cases has the right to urge her claim upon the children of such parents, though, practically speaking, the Church abstains from so doing in case both father and mother belong to an established non-Catholic denomination.

Other writers seek to determine the meaning of "baptized in the Catholic Church" by the religion of the lay person baptizing. If this person be a Catholic and the parents or one of them belong to the Catholic Church, they assert that the child is "baptized in the Catholic Church." But if the one baptizing (e. g. doctor or nurse) should be a non-Catholic and the parents Catholics or of mixed religion, what then? It seems to me that in all these cases we shall have confusion unless the principle be maintained that a child is then only to be considered as "baptized in the Catholic Church" when it is received into the Church by those who are ordained in the Church for that purpose. If therefore a child is baptized by a lay person, no matter what religion the one baptizing belongs to or of what faith the parents are, such a child is not a duly recognized member of the Church until the ordained minister intervenes and either by supplying the ceremonies of baptism, in case of infants, or some equivalent act, or by the abjuration of heresy and the profession of faith, in the case of an adult, receives the individual and makes it a recognized member of the Church.

This principle is not upset by the decision of the Holy Office, that in cases of children of non-Catholic parents and of infidels who have been "baptized in the Catholic Church" (i. e. baptized, or ceremonies supplied, or otherwise officially acknowledged by a priest, as I understand the phrase) and who have been brought up from infancy in heresy or without any religion,—the matter should be referred to Rome in each case when there is question of marriage of such a child. As the Church has forbidden that children of non-Catholics or of infidels should be baptized by any priest unless there is some guarantee given that the child will be brought up in the Catholic religion, the priest has received such a child into membership with the Church against her will. Therefore the

Church reserves judgment to herself in such cases to determine whether or not such a person should be considered as having been duly made a member of the Church.

Applying to the case the principle as explained, the answer is that Anna is not to be considered as a person baptized in the Catholic Church, and that consequently her marriage was not subject to the *Ne temere*, but is rather considered as a marriage between two non-Catholics. Her first marriage before the Protestant minister was therefore valid in the eyes of the Church, unless there was another diriment impediment affecting the validity of that marriage. If there was no such impediment in the case Anna is and remains the wife of her divorced husband and the Church cannot allow her to marry again during the lifetime of the first husband.

VOTIVE MASS ON FIRST FRIDAY.

Qu. In a church where more than one priest celebrates Mass, is it allowed to celebrate more than one Votive Mass of the Sacred Heart on First Friday?

Resp. Apparently not, since the privilege in that case is given on account of the devotions (*exercitia*) held in the church on that day. Moreover, the privilege of saying, privately, the Votive Mass of the Sacred Heart on the First Friday is sometimes granted as a *personal* one.[1] If there are "Devotions" at only one Mass, it seems clear that, so far as the Decree of Leo XIII (*Decreta Authentica*, n. 3712) goes, there is only one Votive Mass of the Sacred Heart allowed.

THE "GRAND'MERE" OF ST. FRANCIS DE SALES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I.

The "grand'mère of St. Francis de Sales" being made the subject of inquiry, I propose the following as the true and reasonable explanation of the French text: "Qu'il faut honorer et invoquer, etc., etc., elle est mère du Souverain Père". This means that she is the Mother of our Sovereign Father (the Holy Father, the Pope). Christ made Mary under the

[1] See ECCLES. REVIEW, June, 1914, p. 718 n.

Cross the Spiritual Mother of the Apostles and all the faithful are the spiritual children of the Apostles, as the children of the faith of the Apostles, "*par conséquent* (la sainte Vierge est) *notre grand'mère*" (consequently Mary is our grandmother), the spiritual grandmother of the children born anew in the faith and through the faith of the Apostles whose head Peter was.

This is the only true and reasonable meaning of the text of the original French.

J. W. JUNGELS.

Petersburg, Nebraska.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

"Honorez, révérez et respectez d'un amour spécial la sacrée et glorieuse Vierge Marie: elle est mère de notre souverain Père, et par conséquent notre grand'mère, etc." This passage quoted in the August issue of the REVIEW may perhaps satisfactorily be explained thus:

There are two pairs of analogy, viz.: *Père* and *mère, souverain* and *grande*. In the French edition of the works of St. Francis de Sales published in 1652 we read, not *grand'mère,* but separately *grande mère*. (Orthography was not fixed in the Saint's time, so that we find even in his manuscripts on the same page *donc, donq, donque.*) If her Son was *Père* as to his loving kindness, *then* we conclude rightly she must be our mother par excellence, *notre grande mère,* just as that *Père* is sovereignly worthy of the name of "Father".

It may seem surprising that St. Francis de Sales should call the Blessed Virgin "la mère de notre souverain Père"; but what about the Church's invocation "Mater Creatoris"? Besides, the word "Father" in the Lord's Prayer stands for "God" simply, not for the first Person only. Hence, unusual as it sounds, and "admirably" rather than "imitably" as it is said, Mary may be called the Mother of this Father, i. e. God, since, although she is the Mother of the second Person only, we nevertheless call her simply Mother of God.—*Salvo judicio sapientiorum.*

J. J. ISENRING, O.S.F.S.

Childs, Maryland.

THE REMOVAL OF PARISH PRIESTS.

Qu. There is a leading article in the current *Canoniste Contemporain* by the editor, Father Boudinhon, in which he argues that according to a recent Roman decree a parish priest, even as we have them in our country, cannot be removed against his will from his parish when there is no charge against him, even though the parish *ad quem* be a better parish and his services are thought to be necessary there. I think this doctrine is not the one generally held in theory or practice *apud nos.*

Resp. Irremovable rectors cannot be removed against their will, when there is no charge against them; removable rectors, as their office does not involve perpetuity, would be bound to obey their bishop, if he ("ob bonum animarum") judged that they should be transferred to a parish as good as the one they held. For, from the point of view either of reputation or of temporal endowment, no injury has been done them. In such acts of administrative power, where the good of souls is concerned, the bishop is certain to be sustained by higher authority. The general welfare of the diocese demands such discretionary power on the part of the bishop.

PASTOR, ASSISTANT, AND "JURA STOLAE."

Qu. A solution of the following would oblige. The law is that "jura stolae" belong to the pastor, no matter whether it is the pastor himself or his assistant that administers the sacrament of Baptism, Matrimony, etc. Now an assistant pastor instructs a non-Catholic and prepares him for Baptism; in due course he administers the sacrament to the convert and at its conclusion, the latter, no doubt prompted by his Catholic wife, tenders to the aforesaid assistant $5.00. He refuses to accept it, however, not wishing to leave any but a good impression on the mind of the convert. Now the question is this: Is the assistant in question liable to the pastor for the amount ($5.00), or did he violate commutative justice in refusing it?

Resp. Where the custom prevails, as it does in some places, of never accepting a donation from converts at the time of their baptism, of course the action of the assistant is perfectly justified. Again, if the pastor has a declared policy in the matter, or even if his views are only presumed to be in favor

of not accepting a donation, the assistant is in the right. If, however, the pastor should have declared that he requires the fee, even from converts, the assistant has no alternative but to accept the fee, or, if he declines it, to make restitution of the amount. It is to be hoped, in any case, that, in view of the laudable motive which actuated the assistant, no pastor would, *post factum,* insist on his rights, unless his positive instructions on the point had been disregarded.

THE OBLIGATION OF FASTING FOR PRIESTS.

Qu. To clear up certain disputed questions among the clergy, I appeal to your decision in the following cases. If you should print the answers in the REVIEW, you would greatly enlighten many of us.

1. What are the duties of a priest regarding fast days (a) in ordinary city parishes; (b) in country parishes with two priests, with one thousand souls?

2. In a country parish, such as the one mentioned, is a priest considered as of the laboring class when it is a question of fasting?

3. In a parish of two or more priests, does the fact that one is exempt from abstaining permit the others to enjoy the privilege of eating meat; that is, do the priests in a parish constitute a family, as regards fasting and abstaining?

Resp. The indult granted by the Propaganda to our American Bishops *ad decennium,* by which workingmen and their families are exempted from the law of abstinence, is thus interpreted by Sabetti: "Nomine *operariorum* videtur intelligi debere, non omnes qui labori cuicumque operam dant, sed eos solum quos anglice designare solemus vocabula *workingmen.* Quod colligitur tum ex fine concessionis, tum ex mente eorum qui illam petierunt."[1] According to this interpretation, the indult does not apply to priests. Consequently, priests are excused from the obligation of fasting or of abstinence (1) if there are "causae per se excusantes", such as physical disability, or (2) if they are legitimately dispensed for some good reason. As regards the cases submitted, it is impossible to decide without more knowledge of the details, whether the priest in question is, or may be, exempted. Whether or not the priests living in one house constitute a "family" in regard to

[1] Sabetti, n. 338, ECCL. REV., Vol. XII, p. 425.

fasting and abstaining also depends on circumstances. It is needless to add that other considerations besides the observance of the law should have weight in such cases.

REASONS FOR MARRIAGE IN THE GROOM'S PARISH.

Qu. It is held by one of my clerical friends that, in view of the bickerings and difficulties that may arise among parish priests about the interpretation of the "justa causa" permitting the bride to be married in the groom's parish, the bishop can make a rule, for the sake of harmony, which invariably obliges the bride to be married in her own parish and at the same time forbids the groom's parish priest to witness or assist at such marriage.

If it would not be trespassing on your kindness, a group of your readers would be pleased to have your judgment on this matter in the REVIEW, and also further light on the vexed question of a "justa causa".

Resp. According to some authorities a diocesan statute, such as our correspondent suggests, urging the observance of the rule that the pastor of the bride licitly assists at the marriage, would not be affected by the general law which allows a *just cause* to excuse from the observance of such a rule.[1] In the Diocese of Bruges, according to De Smet, such a statute exists. It is to be observed that, in cases of this kind, a *just cause* is not necessarily a *causa gravis,* or *gravis necessitas.* For example, a *just cause,* according to De Becker, would be the fact that the pastor is the brother of the groom, or, according to McNicholas, that he is a friend of the groom.

The following case submitted by another correspondent is a concrete instance of the meaning of *just cause.*

Qu. Father John has a parishioner, David, who is about to marry Bertha, who belongs to Father Joseph's parish. Father John's and Father Joseph's parishes adjoin. Bertha is a graduate of Father John's parish school, there being no parochial school in Father Joseph's parish. Although living in Father Joseph's parish, Bertha attends Father John's church and belongs to sodalities there, and her intimates who are her former school companions tell her she ought to be married in Father John's church. Would you consider this a "rationabilis causa" for marrying Bertha in Father John's

[1] De Smet, *De Sponsal. et Matrim.*, p. 87, N. 2.

church? If Father Joseph refused permission, would one be justified in publishing the banns and marrying the couple?

Resp. In view of what has been said about a *just cause* in the answer given above, it would be difficult to give a categorical reply. Apparently, much is left to the prudent judgment of the pastor of the groom; still, it would be wise to follow the advice of De Becker that, in such cases, the bishop be consulted. As a matter of opinion, we should say that, in the case, there seems to be a just cause.

IMPEDIMENT "MIXTAE RELIGIONIS" DOES NOT INVALIDATE MARRIAGE.

Qu. Here is a concrete matrimonial case. John, an Orthodox Catholic, baptized in the Greek Church, heretical, or whatever you may call it, is married before a Catholic priest, duly authorized, to a woman baptized in the Roman Catholic faith. No dispensation was asked; no promises were made. .The priest assisted at the marriage as he would at the marriage of two Catholics. He was at fault, of course. Now, there was a prenuptial arrangement between the parties that the boys should be baptized and brought up in the Greek Orthodox faith. Was it a valid marriage?

Resp. The marriage was valid, since the impediment *mixtae religionis* is only prohibitory. Of course, it was gravely illicit to contract a marriage without the requisite dispensation, and without the promises having been made, as required by law. The defects, however serious in themselves and in their consequences, do not invalidate the marriage.

DELEGATION FOR MARRIAGE OF "VAGI."

Qu. Several times during the year Irish horse-traders pass through this diocese. These people are *vagi*. The question rose whether the pastor from parish "A" can validly assist at the marriage of these *vagi* within the limits of parish "B", where these people are then and there camping, supposing even that the pastor of parish "A" has the Ordinary's permission for the licit assistance.

Resp. If the pastor of parish "A" has not the delegation of the Ordinary, or of the pastor of parish "B", he cannot

validly assist at the marriage of *vagi* within the limits of parish " B ". If he has the proper delegation, he still requires the permission of the Ordinary or of one delegated by the Ordinary, to assist licitly at a marriage within the limits of parish " B ".

CONFITEOR BEFORE COMMUNION IN HOSPITALS.

Qu. When bringing Communion of devotion to several persons in different rooms of a hospital is it permissible to recite the Confiteor in the first room only and then dispense with it in the others, and begin with the Misereatur?

Resp. No special provision seems to be made in the Rubrics of the Roman Ritual for the case given. However, if the minister considers that the administration is *morally one,* the Confiteor may be omitted, after having been recited in the first room.

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Criticisms and Notes.

LUTHER. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. III. B. Herder, St. Louis; Kegan Paul, Trench, Truebner & Co., London. 1914. Pp. 449.

The third volume of the English edition of P. Grisar's biography of Luther covers some twenty years of the reformer's agitated life. The gradual transformation of the ideal of the Church as it existed in the mind of Luther is graphically sketched. Immediately after the break with the authority of the Pope, Luther had advocated a liberal doctrine in which dogma played no very decided part. He quickly perceived that this declaration of irresponsible independence must lead to anarchy in religion, and thus to a weakening of his own position as an authority in the interpretation of doctrine or morals. As a result he set to work evolving a sort of Congregational Church, bearing some analogy to the rule of democracy in the civil order. But since this kind of government must make provision for an appeal to some power capable of enforcing the decrees of the Congregation, he found himself gradually appealing to the secular princes for support of the new ecclesiastical authority. Thus the secularization of the Lutheran Church was brought about. But the secular rulers might very naturally try to use the plea of religious authority for their temporal advantages, and so it became necessary to form some defensive league for the protection of the minor German princes against the encroachments of the more powerful. Hence the elector of Saxony, the duke of Brunswick, the landgrave of Hesse, and others, formed the so-called League of Schmalkalden. These events bring our author to a consideration of Luther's peculiar nationalism and patriotism, which he contrasts with the reformer's claims of a divine mission.

By far the most interesting part of the volume is the chapter which deals with Luther's Moral Life, and the standard which guided him, according to his own confession, in the estimate and pursuit of virtue. Here we follow closely the testimony of Luther's own words, not only in the loose utterances of the "Table-talk" which might be construed as purely emotional statements of the hour; but also in his serious and carefully considered correspondence with his friends and allies in the so-called reform movement. The reader not utterly blinded by prejudice can hardly escape the conviction that passion and self-indulgence largely stimulated the moral teach-

ing of Luther, who, whilst ostensibly appealing to the Gospels and St. Paul for the doctrine he proposes to teach, shows absolute recklessness in their interpretation. In one of his epistles he writes: "Sometimes it is necessary to drink more freely, to play and to jest and even to commit some sin out of hatred and contempt for the devil"; again: "I tell you we must put all the Ten Commandments, with which the devil tempts and plagues us, so much out of sight and out of mind". Of course these despicable utterances were not fixed principles with the reformer; he changed his attitude toward sin according to the mood and the occasion offered for the exercise of virtue or for finding an excuse to sanction transgression. Fr. Grisar follows up his inconsistencies of speech and conduct, and shows how thoroughly vacillating a character Luther was, however vigorous his denunciations of evil when discovered by him in those whom he disagreed with.

His views on marriage and sexuality, and his freedom of speech regarding "Good Drink", are certainly not compatible with the mission of an apostle of Christianity and a reformer of morals; albeit there has been much exaggeration by Catholic and anti-Lutheran writers, touching Luther's immorality. Fr. Grisar puts all this in the unprejudiced light of the historian. Luther's relations to Melanchthon and the latter's attitude toward the new doctrine are dwelt upon at length; likewise Luther's attitude toward Zwingly, Carlstadt, Agricola, and some of his discontented contemporary admirers. On the whole we would repeat what we have already said about the merits of this extraordinary biography in reviewing the first two volumes. It is, if not a finished portrait of Luther and a final summary of his doctrine, at least a most convincing argument that the man was not guided by the spirit of God or the pure love of truth and virtue.

REALIA BIBLICA Geographica, Naturalia, Archeologica, quibus Compendium Introductionis Biblicae completur et illustratur. Auctore Martino Hagen, S.J. P. Lethielleux, Paris. 1914. Pp. viii-728.

Since P. Martin Hagen completed his new editions of the late P. Cornely's *Introductio Biblica,* the need of a topical index to that work has appealed to him, as it has no doubt to students generally of Scriptural Introduction. The *Lexicon Biblicum,* published some years ago by Fr. Hagen, might answer this purpose, if the work were not too large (three volumes) for the use of class students. In the present work the author has made a judicious choice of subjects from the Lexicon, in a few instances abbreviating the matter slightly

to bring it within proper compass. The work will therefore prove of practical use to the Bible student who reads Latin. On the accuracy and scholarly completeness in definitions and interpretation we may rely, and in general we can apply here what has been said about the *Lexicon Biblicum* in these pages. There are some geographical charts at the end of the volume; also sketches of the Mosaic Tabernacle and of the historical temple in its various stages of pre-Christian development.

LOURDES. By the Very Rev. Monsignor Robert Hugh Benson. (The Catholic Library, No. 12.) B. Herder, St. Louis. 1914. Pp. 90.

THE QUESTION OF MIRACLES. By the Rev. G. H. Joyce, S.J. (The Catholic Library, No. 13.) B. Herder, St. Louis. 1914. Pp. 145.

It is to be hoped that both clergy and laity are becoming more and more alive to the splendid literary treasures placed at their disposal in the *Catholic Library*. How often has the Catholic reader avidious of intellectual riches perused the catalogues detailing the wealth stored up in its "libraries" of *Bohn*, or *Everyman*, or the most recent of all, the *Home University*—or stood before the shelves in the book shops whereon are arrayed those enticing caskets of mental jewels—and wished that someone would provide similar collections to meet the wants and tastes of his brethren? Now that this desire is being met by the *Catholic Library*, it may be hoped that the efforts of the providers are being appreciated and adequately seconded. That the writers and editors, as well as the publishers of the undertaking, merit such appreciation and coöperation must be patent to any one at all acquainted with the character of the work thus far produced. As well for interest of subject-matter and grace of literary form, the dozen volumes published will compare favorably with any similar productions of the secular press; whilst in respect of attractiveness of material make-up and the price at which the books are sold, the most critical taste and the most attenuated purse can find no reasonable ground of complaint. In form agreeable to the eye, convenient to the hand, the *Catholic Library* offers the treasures of some of the older Catholic classics heretofore for the most part either unknown to or unattainable by the average reader. To some of these forgotten jewels the REVIEW has on their reappearance in this series directed attention. Some reference will here be made to the two (at this writing) most recent issues, both of them treating of subjects of vital interest at the present time.

Monsignor Benson in his own inimitable way tells of Lourdes—of what he saw and experienced there some half-dozen years since.

A keen observer and a perfect narrator, he makes one see for oneself what transpires at the holy Grotto and the *piscines*; he carries his reader with him in those wonderful processions that have no parallel on earth—the interminable zigzags of living and singing light—and the reader comes to realize as never before that "supreme fact of Lourdes", Jesus Christ in His Sacrament passing along the open square, with the sick laid in beds on either side, whilst at His word the lame walk, and lepers are cleansed, and the deaf hear. One lingers longest at the bureau of medical inspection where Science weighs and measures and estimates the wonders of Faith. The miracles of Lourdes have been often described and in many books, but nowhere with more vividness, with more objectivity, and at the same time with more reverence and sane discrimination than in this little volume. Mgr. Benson did not set out to make a plea for the miracles of Lourdes. He writes of what he saw on the favored spot, and he knows that his testimony is true. He speaks as one having authority. Taken in connexion with the other book in title above his volume furnishes at least in part the data whereof the second work provides the theory.

The Question of Miracles proposes no new problem, though the volume bearing the title presents the old in a new light. Every even elementary manual on the Christian Evidences discusses the miracle. The possibility, existence, and evidential value of the miracle; the Gospel and ecclesiastical miracles—all these are familiar aspects of a well-worn theme. Under Fr. Joyce's expert handling, however, they put on fresh outline and coloring. Fr. Joyce is no mere a-priorist, who spins out abstract definitions. He knows his formulæ and his principles, but he knows equally well his facts and the subtle workings of the modern naturalistic mind. The possibilities of suggestion, hysteria, faith cure, all these and many more of the lurking places of rationalism are grounds which he has gone over, not hastily, but slowly, carefully, critically, discerningly. Quite familiar with the pseudo-miracles of the clinic and the seance, he makes very clear how utterly antipodal they all are to the genuine miracles of the Gospel, as well as to those that are wrought in our day at the intercession of Notre Dame de Lourdes. "Faith-healing" is dealt with explicitly and its possibilities are carefully measured. Perhaps some *special* allusion should have been made to the doings and claims of Christian Science, since these are apt to trouble some souls not overstrong in faith or knowledge. The principles, however, upon which these cures are wrought are laid down in the book, and demand no great acumen for their application.

PRUDENS SEXDECIM LINGUARUM CONFESSARIUS etiam sine ulla scientia linguarum. Methodus Optica pro Confessione integra et Matrimonio confessario et poenitente mutuas linguas prorsus ignorantibus, a R. P. Michaele d'Herbigny, S.I. (iuvantibus multis ex omni gente confessariis). Gabriel Beauchesne, Paris. 1914. Pp. viii-102.

An ingenious little work, the fruit of intelligent zeal, and one calculated to be of inestimable value to confessor as well as penitent. Few priests that have been long in the vineyard but find themselves at least occasionally in circumstances wherein they could hear an urgent confession had they but some knowledge of the language spoken by the penitent; whereas ignorance of that language annuls the opportunity, to the serious, perhaps eternal, disadvantage of the sinner. Emigrants, moreover, from foreign lands might in countless numbers be saved to the faith could they but find when arriving in their new world a priest understanding their language sufficiently at least to receive their confession. Now with the aid of the present little instrument, confessor and penitent are brought into mutual understanding, even though neither is conversant with the other's language. A questionary printed in Latin on a cardboard folder is inserted. Corresponding questions in the various languages are found in the text. The confessor holds the cardboard; the penitent reads the parallel text in his own language and simply points to the corresponding questions on the cardboard and answers by a movement of his head affirmatively or negatively, and by his fingers indicates the necessary numbers. The book serves not only for hearing confessions but for administering the last sacraments and marriage. There are also formulae to be affixed in a conspicuous part of the church announcing when and where and by whom confessions in the various languages will be heard. No priest, especially no priest in a port of entrance, should be without this most important auxiliary to his sacred ministry.

JUS ORTHODOXUM RUSSORUM respectu Juris Ecclesiae Romano-Catholicae consideratum (una cum Tabula Gentis Ruthenae). Auctore Doctore Nicolao Biernacki. Apud Bibliop. "S. Adalberti", Posnaniae; B. Herder, St. Louis. 1914. Pp. 115.

Dr. Biernacki is already known to the public by his theological studies, chiefly Scriptural. In the present work he reviews the position of the Greek Schismatic Church in its relation to the ecclesiastical law of the Uniate Church in communion with the Holy See. He synopsizes in canonical fashion what was some time ago

discussed at length by Dr. Palmieri in two volumes. The Schismatic Canon Law is comprised in what is known as the *Jus Cerkovianum* or Church Law, and is of a somewhat primitive character, since most of the ecclesiastical jurisdiction in the so-called Orthodox churches resides in the civil government, of which the Synod is but a faint substitute. The precise limits of this *Jus Cerkovianum* are outlined by the author and traced to their original sources. The whole administrative method is then described and the connexion between it and the letter of the law pointed out in detail. In an Appendix, State and Church in Russia are compared, and the condition of the Roman Catholic element is likewise set forth by way of comparison. In view of the present crisis in the civil and religious affairs of the Russian empire the volume is of considerable interest to students of theology and ecclesiastical history generally.

OUTLINES OF THE WORLD'S LITERATURE. By Harold Binns. With eighty portraits. B. Herder, London and St. Louis. 1914. Pp. 494.

With the exception of M. Faguet's *Initiation into Literature* (Williams & Norgate, London)—of whose existence, by the way, Mr. Binns seems to be unaware—the work here introduced marks the first attempt to embody in a single volume an outline of the world's literature. An ambitious as well as a hazardous undertaking, it may well be thought to be; for have we not *Libraries of the World's Literature* in every size and shape, and do not even the forty-seven quartos of Warner's collection, under the latter title, appear far too inadequate for so immense an undertaking? If the treatment of the vast material by the latter colossal production be thought scrappy, what can be expected from a work whose compass is hardly more than a hundredth part thereof in measure? *Sic parvis magna componere solebam*, and like the Mantuan bucolic *errabam*. Mr. Binns has essayed something more than M. Faguet, and something far less than Professor Warner and his associates. The respective titles sufficiently suggest the corresponding scope of the several works. M. Faguet aims "to show the way to the beginner, to satisfy and more especially to excite his initial curiosity". The book is to be "a convenient repertory to which the mind may revert to see broadly the general opinion of an epoch, and what connected it with those that followed or preceded it". Mr. Binns presents the salient outlines of the ethnical literatures—short sketches of the leading masterpieces. He introduces his reader farther into the temple of literature, gives him a fuller acquaintance with its master works. Warner's collections are still more fully illustrative as well as greatly more comprehensive.

"The world's literature" is of course a very elastic term, its "connotation" no less than its "denotation" being liable to diversity of estimation and measurement. On the whole, however, there are in every national and racial literature a number of works which the consensus of civilized humanity has pronounced worthy to live and to be famed; and to be at least somewhat acquainted with which belongs to a liberal education. The present *Outlines* may be strongly recommended as a convenient means of introduction to this cultural information. Though the work covers so vast a territory it is not at all sketchy, nor scrappy. The index comprises about a thousand names; nevertheless the treatment is not "indexy". The style is easy and open, and the book, a pleasure to read, is neatly made.

THE BLACK CARDINAL. A Novel. By John Talbot Smith, author of "A Woman of Culture", etc. The Champlain Press, New York. 1914. Pp. 360.

Father Talbot Smith has written an historical novel which is very engaging by reason of its vivid description and detailed characterization of important figures in the reign of the first Bonaparte. It has moreover a serious purpose, and a timely one as well, in this that it sets forth the immovable attitude of the Holy See in refusing to recognize absolute divorce, as a means even of strengthening legitimate authority and the preservation of public peace, matters which the Church recognizes to be of the greatest importance under other circumstances.

The story of the *Black Cardinal* takes its name from the fact that thirteen of the Cardinals who, being forcibly detained by Napoleon, and having refused to countenance by their presence the illegitimate marriage of Napoleon I to Marie Louise, were, by a decree of State, deprived of their red robes, and, as a matter of penal humiliation, obliged to don a black cassock. The chief theme of the novel is the romantic marriage of Jerome, Napoleon's younger brother, whilst on a visit to America as ensign of the French navy, to Miss Elizabeth Patterson, of Baltimore. The young couple were at the time undoubtedly sincere in their affection. The fact that both were of age made it not unlikely that they would, despite warnings, force the marriage as far as it lay in their power, and led to the ceremony being duly performed by Bishop Carroll of Baltimore. Napoleon, seeing that the marriage would interfere with his ambitions as Emperor, promptly had it declared null according to the laws of France. In this he had already established a precedent by his attempts to obtain a legal divorce from Josephine Beauharnais, his legitimate wife. The young couple lived happily for a time in Baltimore, but Eliza-

beth Patterson Bonaparte, being anxious to participate in the splendors of the Paris court, and wishing to see her husband raised to an adequate rank as brother of an emperor, urged their going to France. She had hopes of gaining Napoleon's consent to the marriage. Jerome warned his wife not only of the risk of her being forever separated from him by the imperious will of his brother, but also of the danger involved in the test to which she was putting his own affection by exposing him to the insidious charms of ambition at the court of France. She insisted, however, and they sailed for Europe. On their arrival at Lisbon Jerome was informed that his wife would not be permitted to land on the Continent. He was willing to return with her to America, but she preferred that he try his fortune alone, expecting that he would eventually gain her the right to follow him as his lawful spouse and as a princess of the Imperial Court. He proceeded to Paris, was made King of Westphalia and persuaded to marry a royal princess of Wuertenberg. His surroundings helped him in every way to forget the American citizen wife who pined for him in England. When she realized the hopelessness of her position, she went in disguise to France, under the name of Miss Lockhart, a supposed relative of the Patterson family, and, through the aid of powerful friends, among whom was the ex-Empress Josephine, gained access to Napoleon's palace and to King Jerome. For a time the latter was touched by the memory of their old affection, but ambition gained the victory helped by the machinations of the Bonaparte minions. Elizabeth met Cardinal Consalvi, was charmed by his dignified manner as the friend of justice and right, fearless of the power of the Emperor. Although he had taken her part against Napoleon, he advised her of the futility of seeking redress at the hands of princes intoxicated by momentary success. She returned to America a wiser and a better woman although broken in spirit, and gave the rest of her days to the education of her child. All through the story the person of Cardinal Consalvi looms prominent, and although he plays in reality a secondary part, his function as the exponent of Catholic principle makes him the indispensable factor in the novel, which takes its title from him.

MONKSBRIDGE. By John Ayscough, author of "Gracechurch", "San Celestino", etc. Longmans, Green & Co., New York. 1914. Pp. 345.

Monksbridge narrates the social adventures of the Auberons, an old but impoverished English family, whose fortunes are unexpectedly diverted into more comfortable channels by the inheritance of a moderate estate. Thus are its members brought into relationship

with some wealthy and titled families of their neighborhood. The eldest daughter, Sylvia, a beautiful, gifted, and ambitious girl, by her practical sense, charm of manner, and political tact gains the ascendancy in the social circle round her, and is eventually betrothed to the young lord of Monksbridge, the heir of a wealthy but only recently ennobled family. Her social ambitions lead her to contemplate equally becoming alliances for her widowed mother, her younger sister, and a brother who has won excellent credentials at a famous abbey-school, the income of which, derived from an ancient Catholic foundation by a cardinal-abbot, is devoted to the exclusive education of those who deny the Catholic faith and principles of its founder. A study of the history of his college and the discovery of the inconsistency and injustice of the Reformation which contravenes the aims of the original institution, lead the young student to the knowledge and profession of the Catholic faith, whereby he momentarily destroys the prestige established by the worldly wise conduct of his sister.

The interplay of natural virtue, asserting itself against the artificial assumptions of conventional society on the part of the different actors in the story, forms the best part of the book. The moral lies of course in young Peterkin's conversion and the expression of principles which lead him to relinquish the advantageous prospects held out by his college to gain an Oxford scholarship, and in his adopting instead the faith of his forefathers, in which his younger sister follows him. The book is quite different from John Ayscough's other novels, and though disappointing in that it fails to mature the seemingly intended plot, is thoroughly interesting and original.

Literary Chat.

Herder's *Jahrbuch der Naturwissenschaften* (*Yearbook of the Natural Sciences*) has become an indispensable auxiliary to students who want to keep abreast with the ever changing, and usually progressing, stages of scientific pursuit and discovery. The fact that the several departments of the work are in the hands of specialists who write with recognized authority in their respective fields of research is a guarantee of thoroughness and accuracy. The volume for 1913-1914 has recently appeared. It is a mine of valuable information relating to the newest things in physics, chemistry, astronomy, meteorology, mineralogy, geology, zoology, botany, anthropology, medicine, forestry, agriculture, industries, aeronautics. It is all conveniently tabulated, and thoroughly indexed, as well as becomingly illustrated, so that the whole reflects honor upon the editor, Professor Joseph Plassmann, as well as on the publishing house of Herder (Freiburg and St. Louis).

Books on vocation are multiplying apace. *What shall I be?* is a "chat with young people" by Francis Cassilly, S.J. Its three score and ten small pages are big with sound and practical advice (The America Press, New York). *A Treatise on Religious Vocation* according to the teaching of SS. Thomas and Alphonsus is a recent reprint of a well and favorably known brochure compiled by a Redemptorist priest and introduced by the scholarly Benedictine, the Very Rev. Dom Bede Camm. To bespeak its merits here were presumption. The title-page bears the legend: "Copies of this treatise can be had from any Redemptorist monastery in England and from St. Mary's, Kinnoull, Perth, Scotland".

Vocations by the Rev. William Doyle, S.J., is a small pamphlet in the "Irish Messenger Series". The fact that the booklet has passed into a fourth edition (fifteenth thousand) is testimony to the far-spread appreciation of its worth (The Messenger Office, Dublin).

The advice found in spiritual books written for the clergy, to read over the rubrics of the Mass at least once a year, is perhaps oftener given than taken. The discrepancy between the two processes may be lessened by using the *Synopsis of the Rubrics and Ceremonies* of Holy Mass by the Rev. William Doyle, S.J. In just two dozen small pages the rites of the Holy Sacrifice are tabulated in so clear and methodical a manner that the priest can in every few minutes survey them all and take in at a glance just how perfectly or imperfectly his own *modus celebrandi* conforms with that so solicitously prescribed by Mother Church. The booklet is a real friend to the priest (Benziger Bros., New York).

The poet's query: "What is a poet's thought?" is fittingly answered by the poet's refusal to seek the solution in the origin of his thought. Let there be

> "No more question of its birth:
> 'Tis a thing of sky and earth,
> Owing all its golden worth
> To the poet's heart."

Nowhere may this composition of "the poet's thought" be more certainly verified than in the poems of Richard Crashaw. Is there any one of these emanations of the poet's soul in which "sky and earth and the nameless spirit of the heart" do not combine to give it being and life? If there be, it is not to be found amongst *The Religious Poems of Richard Crashaw*, edited

by Mr. R. A. Eric Shepherd and published as No. 10 of the *Catholic Library* (B. Herder, St. Louis).

You must think when you read these "poet's thoughts". There is in them much more than the depth of a Browning, more perhaps of the spiritual elusiveness than you find in Francis Thompson—always excepting of course *The Hound of Heaven*—together with evidences of delicate craftsmanship equal to that of John Tabb. We should like to illustrate all this by extracts, especially from the *Hymn to Saint Teresa* or *The Flaming Heart*—or some other of the almost equally exquisite creations comprised in this collection, but we will limit ourselves to two of the four stanzas of *Hope*:

"Dear Hope! Earth's dow'ry, and Heaven's debt!
The entity of those that are not yet.
Subtlest, but surest being! Thou by whom
Our nothing has a definition!
Substantial shade! whose sweet allay
Blends both the noons of Night and Day;
Fates cannot find out a capacity
Of hurting thee.
From thee lean dilemma, with blunt horn,
Shrinks as the sick moon from the wholesome morn.

"Fair hope! Our earlier Heav'n! by thee
Young time is taster to Eternity:
Thy generous wine with age grows strong, not sour,
Nor does it kill thy fruit, to smell thy flower.
Thy golden growing head never hangs down,
Till in the lap of Love's full noon
It falls; and dies! O no, it melts away
As does the dawn into the Day:
As lumps of sugar lose themselves, and twine
Their subtle essence with the soul of wine."

Fortunately for Crashaw—and we might add, for *The Catholic Library*—the selections given in the present volume have found an editor at once so competent, so appreciative, and so discriminative, as Mr. Shepherd. The introductory study is an excellent bit of criticism and a worthy tribute to "a true poet, and a true saint". Mr. Shepherd finds Crashaw's "one error" to have been that "he carved an occasional gargoyle a little too freakishly". Moreover, he admits that his author "is undoubtedly difficult, an acquired taste, one who demands some labor from us in order to be appreciated". On the other hand, "he will well repay any trouble that we may have to take". Crashaw was a convert. "If this be borne in mind, much that is difficult about understanding him will disappear. He was a convert, an ecstatic, and a mystic. St. Francis, that insatiable hankerer after God's poets, would have loved him. He was a soul after the Seraphic Father's own heart", and had he lived in Italy in the thirteenth century there might have been instead of these religious poems "an extra chapter of the Fioretti concerning the doings of the saintly Brother Richard of the Order of St. Francis".

The *Inglethorpe Chronicles* (Benziger Bros.) consist of a dozen short stories told by the juvenile members of the Inglethorpe family. They are spiced by little additions from "Uncle Joclyn", friend of "Father Cameron" and a sort of general mother-saint to the little ones. His judicious comments give point to the incidents related by Philip and Evelyn and young Michael, so as to bring out the moral. The book has something novel about it in style and conception, and is sure not only to make friends among the young but also to help them in learning pretty lessons of good manners, truthfulness, kindness and other virtues in which children need to be trained.

The knowledge of things beautiful as well as useful is every day being brought nearer to the reach of every degree of intelligence. For a penny or two you can get quite a fair copy of the masterpieces of classic art and for the same petty outlay you can have a very good description thereof. *Studies of Famous Pictures* is a series containing copies of a hundred celebrated art-works. The analytical studies, references for reading, and the questions (the whole for each picture about seven pages) are good and helpful. The text can be used with other copies, such as the Brown, Perry, Cosmos, or similar inexpensive collections (C. M. Parker, Taylorville, Ill.).

Give us a Hearing! is a straightforward answer by Bishop Schrembs of Toledo to foul calumny and slander. The pamphlet comprises in its 68 pages four lectures: (1) The Catholic Church and Morality; (2) The Celibacy of the Priesthood; (3) The Truth about Convents; (4) The Church and Civil Liberty. (The Toledo Catholic Record Publishing Co., 217 Nasby Bldg., Toledo, Ohio.)

Two new Breviaries appear this month. One is a somewhat enlarged new edition of the *typica* issued by Frederick Pustet earlier this year, and favorably commented upon in our June number. The object of this new edition is to meet the demand of clerics who find the print of the first edition too small for their daily use. It is hardly necessary to say that while the enlarged type renders the volumes slightly more bulky, they are still remarkably handy and may be carried in the pocket without discomfort. In all other respects the Pustet *typicae* lead among the new Office books for elegance of form, as well as correctness and portability.—The other Breviary, containing the newest arrangements of the Roman Offices is from the press of the Société de St. Jean (Desclée et Cie., Tournai). In substance it conforms to the typical of Ratisbon; but it is slightly smaller in form, similar to the 16mo edition by Pustet. The style of typography is of that artistic character which has distinguished the various editions of the Desclée firm for years, although many priests prefer the plainer letterpress of the typical. The "Appendices pro Locis" have not yet appeared in any of the new Breviaries, but will be supplied by the Pustet firm as soon as the S. Congregation has approved them.

We have received a copy of the *Statuta Dioecesis Oklahomensis* "quae in Synodo Prima die 21 mensis Augusti A. D. 1913, habita et sancita fuere ab Ill. ac Rmo Theophilo Meerschaert, episc. Oklahomensi." The *Statuta* follow the legislation of the Plenary and Provincial Councils under the customary titles "De Clero, de Cultu Divino, de Sacramentis, de Zelo Animarum, de Scholis, de Missionum Administratione," etc. Of special value is the Appendix in English which contains, besides the usual Formulae and diocesan enactments for the guidance of local pastors, a Digest of the Laws of Oklahoma applicable to church conditions. There are also directions for keeping Church Accounts, for holding parochial Board Meetings and other transactions of importance to an orderly pastoral administration. The book is well printed and has a good Index.

Father P. F. Sullivan of St. Edward's Church, Shamokin, has compiled a very useful manual on the Art of Letter Writing, under the title *The Mail-Man's Message*. The neatly printed little volume contains not merely directions for the correct and proper writing of the various kinds of business and social correspondence, but adds suggestions that enter into the ethical motives of letter-writing. "Symbols of Language," "Snapshots," "Abbreviations in Common Use", and "Postal Information" are chapters containing valuable information for every person who writes. The book will serve as an excellent adjunct to the texts used in classes of English grammar and letters (Roxburgh Publishing Co., Boston).

Books Received.

THEOLOGICAL AND DEVOTIONAL.

ADORATION OF THE MOST BLESSED SACRAMENT THROUGH THE MYSTERIES OF THE HOLY ROSARY. Second English edition from fourth French edition by the Rev. A. Tesniere, S.S.S., D.D. The Fathers of the Blessed Sacrament, 185 E. 76th St., New York. Pp. 262.

THE ABSOLUTION OF RECIDIVI AND OF OCCASIONARII. By the Rev. David Barry, S.T.L. M. H. Gill & Son, Ltd., Dublin. 1914. Pp. 72. Price, 1/— *net.*

PRUDENS SEXDECIM LINGUARUM CONFESSARIUS, etiam sine ulla scientia linguarum. Methodus optica pro Confessione Integra et Matrimonio sacerdote et poenitente mutuas linguas prorsus ignorantibus. Michael d'Herbigny, S.J. Gabriel Beauchesne, Paris. 1914. Pp. 102. Pretium, 2 *fr.*

LES SACRAMENTS ou la Grâce de l'Homme-Dieu. Conférences prêchées dans l'Église Métropolitaine de Besançon. Années 1869, 1870, 1871 et 1872. Par Monseigneur Besson, Évêque de Nimes, Uzés et Alais. 2 vols. Dixième édition. Pierre Téqui, Paris (Librairie St. Michel, 207 Tremont St., Boston, Mass.). 1914. Pp. ix-390 et 407. Prix, 6 *fr.*

STATUTA DIOECESEOS OKLAHOMENSIS quae in Synodo Prima die 21a mensis Augusti A. D. 1913, in Ecclesia Cathedrali, in civitate vulgo Oklahoma City habita, sanxit et promulgavit Illustrissimus ac Reverendissimus Theophilus Meerschaert, Episcopus Oklahomensis. Ex Typis Orphanotrophii Sancti Josephi, apud Oklahomam, in Oklahoma. Pp. xv-144.

THE EDUCATION OF CHARACTER. By the Rev. M. S. Gillet, O.P. Translated by Benjamin Green. With Preface by the Rev. Bernard Vaughan, S.J. P. J. Kenedy & Sons, New York. 1914. Pp. x—164. Price, $0.80 *net.*

LIFE OF ST. ANGELA, Foundress of the Ursulines. Compiled by a Member of the Order. P. J. Kenedy & Sons, New York. 1914. Pp. 48. Price, $0.10.

WITHIN THE SOUL. Helps in the Spiritual Life. A Book of Little Essays. By the Rev. Michael J. Watson, S.J. Fourth edition. P. J. Kenedy & Sons. New York. Pp. 251. Price, $0.75.

FREIBURGER THEOLOGISCHE STUDIEN. Heft 16. *Der Lehrgehalt der Jakobusepistel eine exegetische Studie* von Dr. Ludwig Gaugusch. Seiten 126. Preis, $0.75. Heft 17. *Zwei Karolingische Pontifikalien vom Oberrhein.* Herausgegeben und auf ihre Stellung in der liturgischen Literatur untersucht mit geschichtlichen Studien über die Entstehung der Pontifikalien, über die Riten der Ordinationen, der Dedicatio Ecclesiae und der Ordo Baptismi von Dr. Max Josef Metzger. B. Herder, St. Louis. 1914. Seiten 130. Preis, $1.65.

ELENITA "DE DIOS SANTO", LA VIOLETTA DEL SANTISSIMO SACRAMENTO. Traducion de la Edición Alemana. Precedida de una Carta Introductoria del R. P. Eustaquio Ugarte de Ercilla, S.J. B. Herder, St. Louis. 1914. Pp. 108. Precio, $0.25.

MANRESÀ. The Spiritual Exercises of St. Ignatius. For General Use. New reset edition. Fr. Pustet & Co., New York. 1914. Pp. 557. Price, $1.00 *net.*

L'HEURE DU MATIN OU MÉDITATIONS SACERDOTALES. Par l'Abbé E. Dunac, Chanoine honoraire de Pamiers. Cinquième édition, revue et considérablement augmentée par l'Abbé J.-B. Gros, Chanoine honoraire, Licencié en Théologie, Docteur en Droit Canonique, Ancien Directeur de Grand Séminaire. Deux volumes. Pierre Téqui, Paris. 1914. Pp. xviii-434 et 460. Prix, 6 *fr.*

LES BAGNES DE LA DOULEUR. Par M. l'Abbé Eyraud. (*Catholicisme et Laïcisme.*) Pierre Téqui, Paris. 1914. Pp. 68. Prix, 0 *fr.* 50.

UNE AME DE LUMIÈRE, LE PÈRE GRATRY. Par l'Abbé Jean Vaudon, Lauréat de l'Académie française. Pierre Téqui, Paris. 1914. Pp. xxxix-362. Prix, 3 *fr.* 50.

LA LANGUE DES FEMMES. Par Mgr. J. Tissier, Évêque de Chalôns-sur-Marne. Pierre Téqui, Paris. 1914. Pp. viii-349. Prix, 3 *fr.* 50.

A COMPLETE CATECHISM OF THE CATHOLIC RELIGION. Translated from the German of the Rev. Joseph Deharbe, S.J., by the Rev. John Fander. Preceded by a Short History of Revealed Religion, from the Creation to the Present Time. With questions for examination. Sixth American Edition. Edited by the Rev. James J. Fox, D.D. and the Rev. Thos. McMillan, C.S.P. Schwartz, Kirwin, & Fauss, New York. 1912. Pp. xii-330.

LITURGICAL.

SYNOPSIS OF THE RUBRICS AND CEREMONIES OF HOLY MASS. By the Rev. William Doyle, S.J. Benziger Bros., New York. 1914. Pp. 24. Price, $0.15 *net.*

ORGANUM COMITANS ad Tonos Communes Missae necnon Vesperarum juxta Editionem Vaticanam. Josef Renner, jun. Fr. Pustet & Co., New York. Pp. 15. Pretium, $0.30.

PHILOSOPHICAL.

THE PRIEST AND SOCIAL ACTION. By Charles Plater, S.J., M.A., Professor of Psychology at St. Mary's Hall, Stonyhurst. With an Introduction by the Bishop of Northampton. (*The Westminster Library.* A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Mgr. Bernard Ward, President of St. Edmund's College, and the Rev. Herbert Thurston, S.J.) Longmans, Green & Co., London and New York. 1914. Pp. xiv-265. Price, $1.20 *net.*

ONTOLOGY or The Theory of Being. An Introduction to General Metaphysics. By P. Coffey, Ph.D. (Louvain), Professor of Logic and Metaphysics, Maynooth College, Ireland. Longmans, Green & Co., London and New York. 1914. Pp. xii-439. Price, $3.00 *net.*

INDEX TO THE WORKS OF JOHN HENRY CARDINAL NEWMAN. By Joseph Rickaby, S.J., B.Sc. (Oxon). Longmans, Green & Co., London and New York. 1914. Pp. 156. Price, $1.75 *net.*

LES VAILLANTES DU DEVOIR. Études Féminines. Par Léon-Rimbault, Missionaire apostolique. Quatrième édition. Pierre Téqui, Paris (Librairie St. Michel, 207 Tremont St., Boston, Mass.). 1914. Pp. 401. Prix, 3 *fr.* 50.

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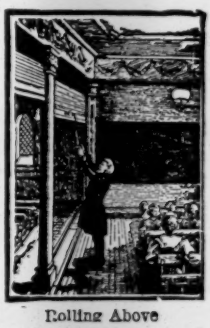

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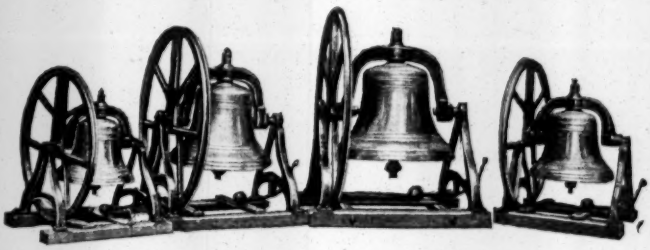

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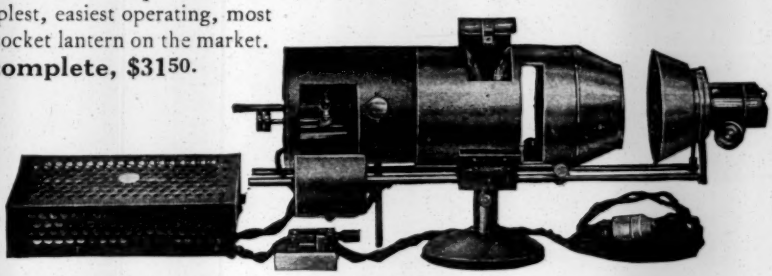

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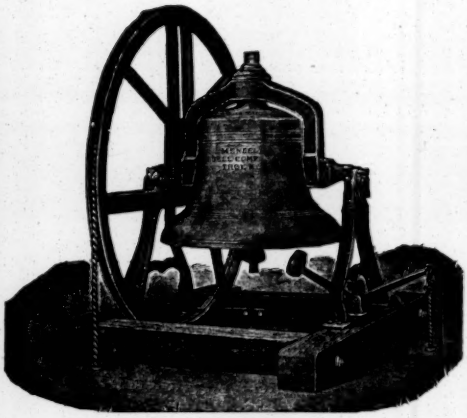

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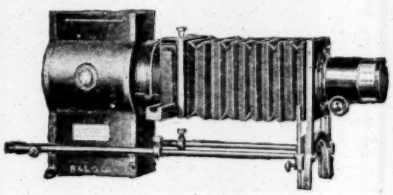

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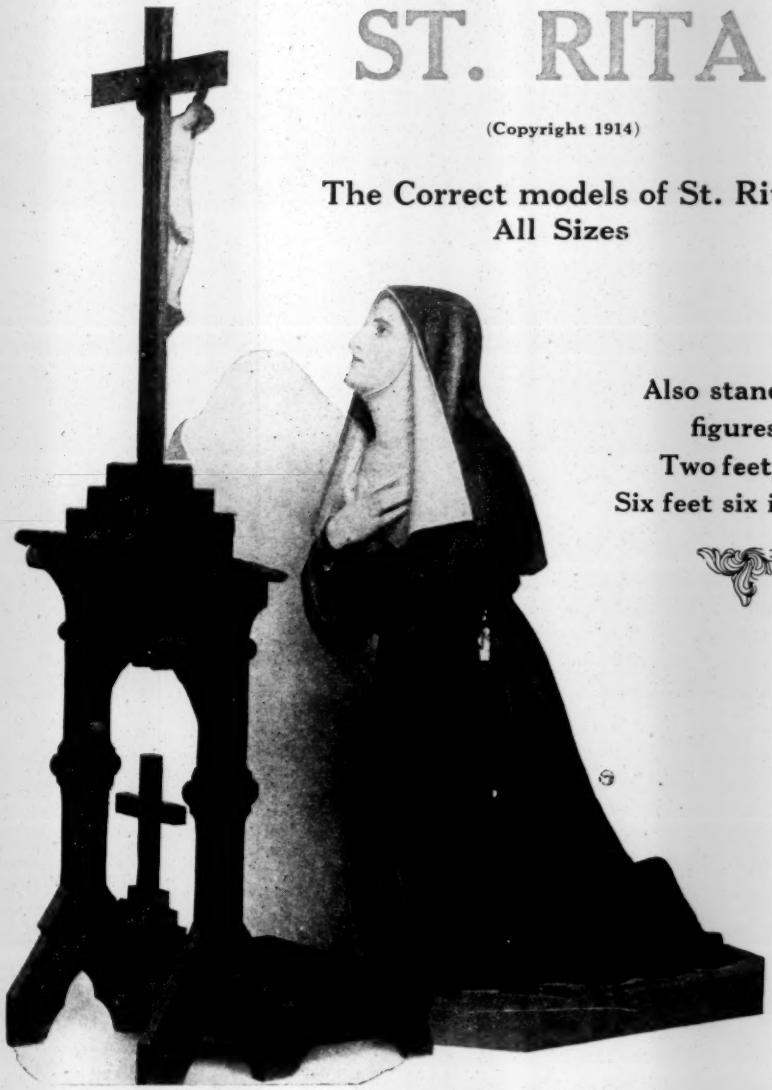

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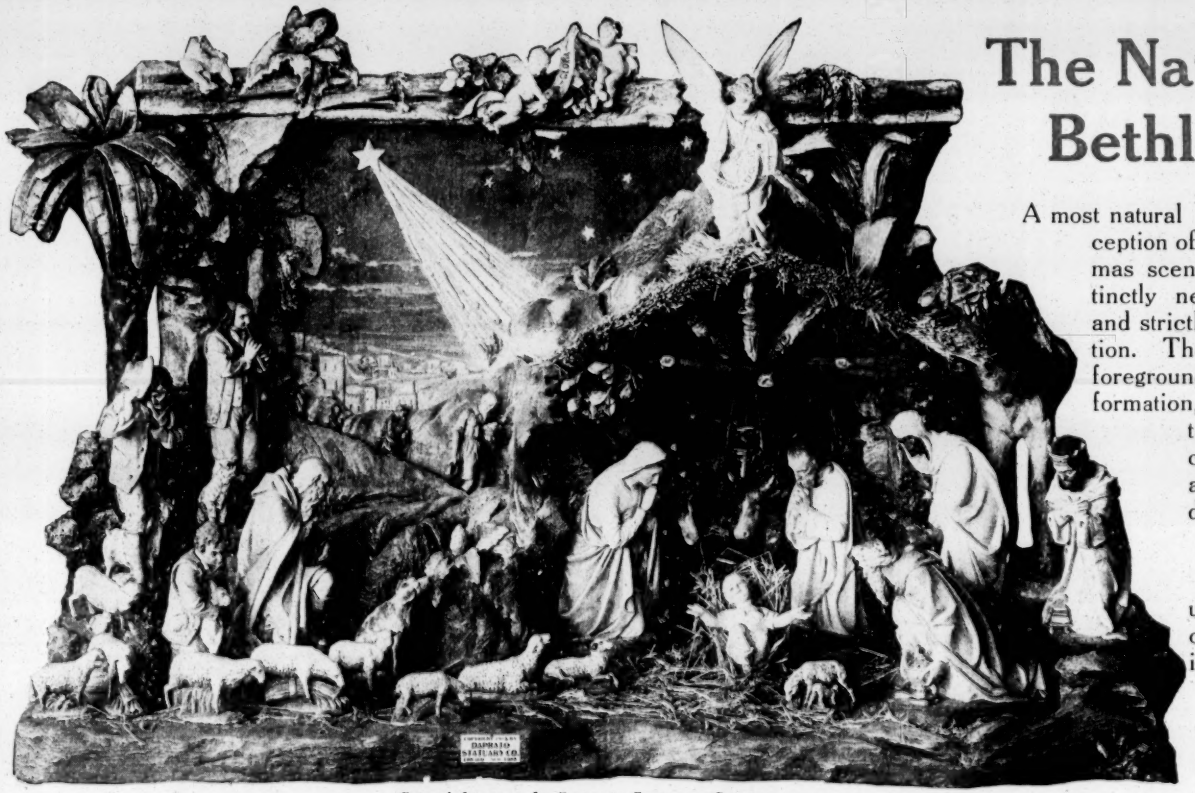

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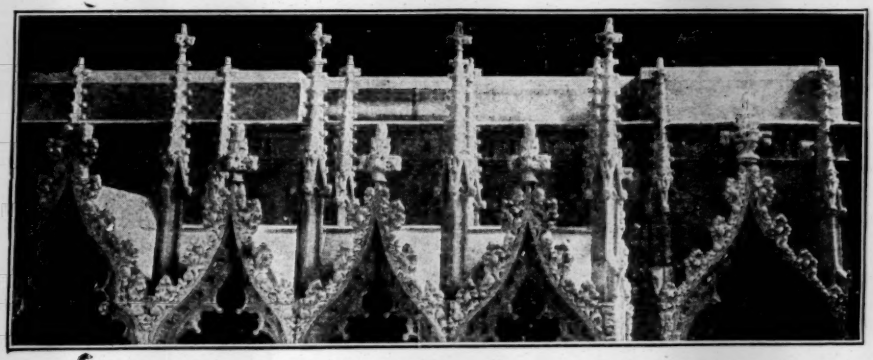

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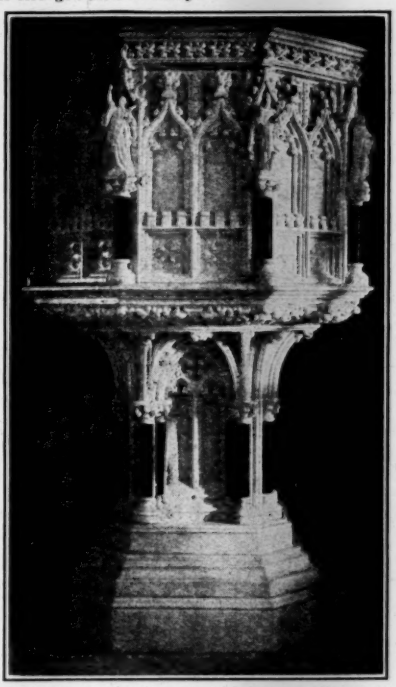

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